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KIRK AND A
COLLEGE IN THE
CRAIGS OF
STIRLING









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Love and Gratitude.

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PREFATORY NOTE.

Many are aware that for long there has been a Kirk, but not many—even in the "City of the Rock" itself—suspected that there was a College in the Craigs of Stirling. The following chapters deal with the history of both.

The substance of this work was given in the form of two lectures delivered to the Stirling Natural History and Archeological Society. This circumstance will explain its fulness and its reticence.

The record covers over a century. It is believed that many here and elsewhere will care to learn something of the Rev. John McMillan III. and of his students and his people. Comparatively modern details are given for the sake of completeness. The aide-lights on ecclesiastical and local matters may add a little to the general knowledge. It may be mentioned that original documents have been consulted throughout, and that the dates given have been carefully verified.

I desire to express my thanks to the Rev. James Kennedy, B.D., Librarian of the New College, Edinburgh, for ready access to Old Presbytery and Synod records and rare pamphlets; to T. L. Galbraith, Req., Town Clerk of Stirling, for his helpfulness in the matter of local legal antiquities; to G. M. Brown, Req. (of Messrs. T. Nelson and Sons), Edinburgh, for information liberally supplied regarding his distinguished grandfather, Mr Thomas Nelson; and to the Rev. Dr Sprott of North Berwick, for details respecting his father.

The Rev. A. Symington, Greenock — the possessor of the original portrait of Professor McMillan — deserves special thanks for permission to reproduce it; as also that of his father, Professor Andrew Symington, D.D. Thomas Binnie, Esq., Glasgow, T. F. Binnie, Esq., Edinburgh, and Miss Binnie, Aberdeen, have given hearty assistance. Mesars J. W. Small, F.S.A. (Scot.), Architect, Stirling, and Thomas Ferguson have aided willingly in the illustration of the work. The Rev. Walter Scott, M.A., of Viewfield U.P. Church, Stirling, has kindly compiled a useful Index.

Services rendered by other helpers have been acknowledged in the text.

S. D. Ormand.

Stirling, October, 1897.

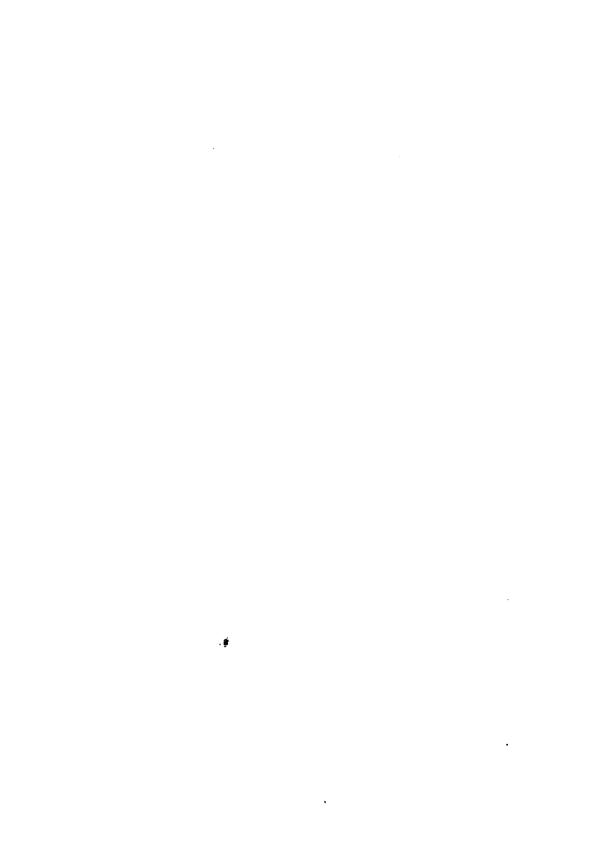
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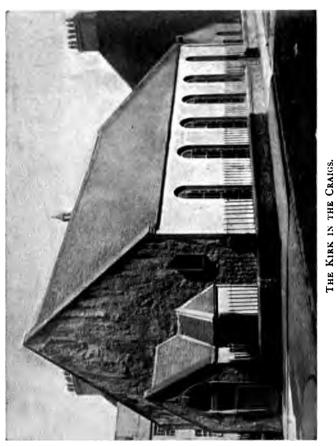
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A Kirk and a College

IN THE

Craigs of Stirling.

CHAPTER I.

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On 11th March, 1778, the first minister of the congregation now known as the Craigs Free Church was settled. Of religious communities of that date there were several in Stirling, of which the following may be mentioned:—

Those adhering to the Establishment met in the East Church under the Rev. Thomas Randall and Rev. John Muschet. In St John St. the followers of Ebenezer Erskine assembled. Their minister was the Rev. Robert Campbell, M.A., who was settled in 1766. On the site of the present Viewfield U.P. Church there stood the old Back-'i-toon Church, in which the Rev. John Heugh ministered to the adherents of the General Associate (Antiburgher) Synod.

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Besides these and others, there had long existed in the town and neighbourhood "Societies" of the body of Christians who have been known at various periods of their history by such names and nicknames as Covenanters. Cameronians, Old Dissenters, Society People, Hill Folk, Men of the Moss-hags. They called themselves Reformed Presbyterians. world knows that they were men of principle and piety-enthusiasts for the cause of civil and religious liberty, as they understood these things. If they were stern rather than charitable, let it be remembered that they had stern work to do, and that persecution hardens the Their ideal was an exacting one-a mildest. covenanted nation and a constitutional government under a covenanted king. Looking back as they did wistfully to the attainments of the Scottish Church at such dates as 1560, 1638, and 1649, it is little wonder that the Revolution settlement did not satisfy the Covenanting party in Scotland. Their struggle was that of men who asserted the Divine right of Presbytery against the theory which, in their view, embodied "the Divine right of kings to govern wrong." High-Church Presbyterians in this regard, they remained, in an important sense, outside of the State and the Church—a party of history and hope.

In this town and district, the old Dissenters were in the habit of meeting from time to time for worship and conference. For long their meetings were held in private houses. Their

practice was really an extension of the good old Scottish practice of family worship, concerning which Professor Herkless in his recently published life of "Richard Cameron" quotes a saying of Norman Macleod when he was minister of Loudon:—"Of that (family worship) there seems not to be a vestige, except among the Cameronians, and there every family has it."

In 1766 the "Old Dissenters" of Stirling got an accession to their strength. A number of members, dissatisfied with the manner of the settlement of the Rev. Mr Campbell, withdrew from the St John Street Secession congregation and joined with them, obtaining from the Reformed Presbytery supply of sermon. The congregation, thus composed, "met for public worship in a place called the Apple Yard." There were many apple yards or orchards in Stirling then. I am sorry I can throw little light on the exact locality referred to in this extract from an old minute copied into one of the Records of the Craigs Church. I can only throw out the suggestion that the orchard may have been that belonging to Bailie Gib, -where Erskine and his followers met from 1740 to 1742. In this document it is said "they received a loan of the West Church, it being then unoccupied." The Rev. Dr Goold of Edinburgh, whose father often assisted here at Communion seasons when this century was young, told on his father's authority, and on the authority of Mr David Jeffray, Edinburgh—the son of an original member of the Craigs congregation, "that after Mr

Macmillan came to Stirling, he preached for seven years under the venerable Franciscan Tower which is such an ornament to the town." Though search has been made in the Records of the Town Council and Kirk Session in and around 1776—the date referred to, I am sorry to say there is no record preserved of any grant by either body of the use of the West Church. It is quite credible, -seeing that "the coppersmiths were allowed to work in the porch of the West Church" from 1779 to 1817—that the Reformed Presbyterians were allowed to worship in the Church itself from 1776 to 1783. The minute of Presbytery, to be afterwards quoted. seems to clearly indicate that the uniform tradition is correct :-- "Ye Pby. repaired to ye Church." To what Church? They had none of their own. Only one Church was available—for the West Church was unoccupied in a regular way from the time Ebenezer Erskine left it in 1740 until the year 1817. My conclusion is, that without any express sanction, the old Dissenters were tolerated in the use of the venerable building referred to for seven years.

On 15th January, 1777, at its meeting held at Douglas, Lanarkshire, the Reformed Presbytery had their hands full. They sanctioned the erection of three new charges. One of them is that of "Stirling wt. ye parts adjacent." At the same meeting, moderations in calls were granted to Inverkeithing, Ayr and Renfrew, Hamilton, Stirling, Merse and Teviotdale. From the reports of the ministers who

officiated in these localities it appeared that no fewer than four calls had come out in favour of Mr John McMillan, junr., viz., Hamilton, Stirling, Inverkeithing, and Merse & Teviotdale. Mr McMillan craved time to deliberate, and on June 9th craved "some little time longer, & ye Pby in consideration of ye difficulty of ye case grant said petition till ve next meeting." At Ponfeich (near Douglas). on 1st September 1777, Mr McMillan decided to accept the call from Stirling. Some of the Hamilton people were evidently disappointed at this decision. They took a peculiar way of expressing their chagrin. At Sandhills on 11th November "a Representation & Petition was given in by some Commissioners from Hamilton congregation remonstrating some grounds of suspicion with respect to ye Stirling congregation, or rather as to some of those who had of late acceded to ye Pby, yt they were not, or would not be found, such as honestly adopted & professed ye principles of ye Pby, and therefore, they craved yt ye Pby. would enquire more distinctly into ye situation of yt people; upon which, after long conversation amongst ye members signifying what each knew of yt matter, & particular enquiry & examination had of ve Comissrs here present from yt Bounds, ye Pby. came to find yt there were none of those of such characters, principles or practices as were represented in ye remonstrance yt either had been or were allowed to be members of yt congregn, ye discovery of which ye Pby. apprehended in some measure satisfied ye complainers, whereupon ye Pby. next proceeded to fix ye time of ye ordination of ye candidate above sd, & which they agree shall be at Stirling ye second Wednesday of March 1778; and yt ye Rev. Mr McMillan preach ye ordination sermon, & ye Revd. Mr Steven conclude ye work with a short discourse, & ye Revd. Mr Thorburn serve ye edict in due time."

The reference in the above minute is plain from the previous history. The followers of Ebenezer Erskine, who had joined the Old Dissenters of Stirling, were apparently not sound enough politically for some of the true blue Presbyterians of Hamilton.

The second Wednesday of March, 1778, was the 11th of that month. It was an important day for some of the good folks of Stirling, and for the Presbytery. For there was only one Presbytery in the Reformed Presbyterian Church at that time, and only five ministers in it. The Moderator, the Rev. John Courtass, came with his elder from Quarrelwood, near Dumfries; the father of the minister-elect, Rev. John McMillan of Sandhills, came from near Glasgow with his elder; the Rev John Thorburn with his elder came from Pentland; from Douglas Water in Lanarkshire came the Rev. John Fairley also with his elder; the Rev. William Steven-a recent addition to the Presbytery (1777)-brought his elder with him from Crookedholm, near Kilmarnock. It was no joke attending a Presbytery meeting in those days. Eleven weary men and

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the same number of horses would find rest and a welcome at Stirling on the evening of 10th March, 1778.

THE FOUR JOHNS.

The four first mentioned in the above paragraph were known widely and familiarly as "the Four Johns." For 16 years they had formed the list of the ordained ministers of From 1763 onwards the Revs. their church. John McMillan and John Thorburn were the colleague pastors of the Northern congregation which included the societies in Fife, the Lothians, the lower ward of Lanarkshire, Stirling, Dumbarton, Renfrew, and Ayr; while the Revs. John Courtass and John Fairley had as their charge the Southern congregationembracing the Borderland and the Province of Galloway. They were true evangelists, travelling much, preaching much, visiting in all weathers their widely scattered adherents. minute book is battered and weather-stained. But for care and correctness their proceedings will stand comparison with those of any church court. Theirs was a gospel which encouraged no scamping of their Master's work. united an Evangel of grace with one of detail.

THE SETTLEMENT AT STIRLING.

When the Presbytery met on 11th March, their first business was to require of the representatives of the congregation "a more explicit acct. as to what outward encouragement in respect of a comfortable subsistence they had to settle ye person among them for yr proper

pastor whom they had called. The foresaid Representatives in answer to ye demand of ye Pby. signified yt they had deliberately agreed among themselves to afford ye sd Mr McMillan as yr settled pastor ve sum of 52 lib. annually at ye least, and that they were desirous and hoped that in course of providence it would be rather more than less. This answer ve Pby. accepted as satisfying for ye present, and so sent out their officer John Weir, pro tempore, wt ye edict to ye church where the congregation was convened in order to its being read three times and returned, wh accordingly was done, and returned to ye Pby. wt out ye report of any objections. Hereupon ye Pby. repaired to ye church, where after the sermon by the Revd. Mr John McMillan from Math. 24-45, "Who then is a faithful and wise servt, &c.," ye sd Mr McMillan, Junior, after answering by his assent to ye formula of questions put to candidates before yr ordination was solemnly ordained to ye holy office of ye ministry by prayer and ye laying on of ye hands of ye Pby., after wh ye Revd. Mr McMillan, Senr, and minrs present gave him ye right hand of fellowship. Then fm ye pulpit tendered a charge & advice both to ye minr & people, necessary on ye occasion. Mr Steven then succeeded & preached a sermon fm Phil. 1-27, "Striving together, &c." Ye public worship being concluded wt prayer & singing, ye Pby. returned to yr seats, where ye Revd. Mr McMillan took his seat together wt Thos. Downie, chosen by ye

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session for his elder, upon wh ye modr & oyr members again gave him ye right hand of fellowship as a co-presbyter. The Pby. then required Mr McMillan's subscription of ye formula of questions in yr presence, wh he accordingly did, upon this ye modr by be Pby.'s order delivered ye call fm ye people of Stirling wh till this time had been lodged wt ym into the Revd. Mr McMillan, Junior's, hand."

A LONG SERMON.

The sermon preached in the West Church at the ordination of his son, by the Rev. John M'Millan, sen., was subsequently published. It is rare now. Its title page is as follows:—

The | Faithful and wise Servant | or | The Authority, Character, and Work | of a Gospel Minister, in the Church | of CHRIST, opened up | —A | SERMON | Preached at the Ordination of Mr John McMillan, | junior, at Stirling, on the 11th of March, 1778. | —By the Reverend | Mr John McMillan, senior | Minister of the Gospel, at Sandhills, near Glasgow. |

FALKIEK | Printed by DANIEL REID, and sold by him and other Booksellers. | M,DCC,LXXIX.

This sermon is a most orderly, able, and elaborate piece of work, lofty in tone and full of Christian wisdom. It may be said to form a compendium of practical Theology, and a complete directory as to ministerial aims and duty. That these statements are true, may be surmised

from the fact that the sermon proper occupies 90 pages 8vo printing. The subject is treated under five general heads, and under these fifty-five particulars. The charges to the minister and people occupy about 12 pages—the former being laid out under nine, and the latter under six particulars. The whole pamphlet runs to 102 octavo pages.

CHAPTER II.

This seems the fitting place to introduce some light upon the McMillan family which by the act of ordination above described came into close and lengthened connection with the "City of the Rock."

JOHN McMILLAN I.,

From whom the Reformed Presbyterians sometimes got the nickname "McMillanites," was a man of mark in his day. He was the first ordained minister whose services were enjoyed by the "United Societies." The leading facts of his life are summarized on a tablet erected to his memory in Balmaghie Church:—

To THE GLORY OF GOD
And in memory of
John Macmillan, A.M.,
Born at Barncauchlaw, Minnigaff, 1669:
Ordained Minister of the Parish of Balmaghie, 1701:
Accepted the Pastorate of the United Societies, 1706:
Which office he laboriously discharged for 47 years:
Died at Broomhill, Bothwell, 1758. Burled in
Dalserf Churchyard.
A Covenanter of the Covenanters:
A Father of the Reformed Presbyterian Church:
A Faithful Minister of JESUS CHRIST.
This tablet is placed here by his great-great-grandson
John Grieve, M.D., Glasgow. 1896.

The Rev. H. M. B. Reid, B.D., the present parish minister of Balmaghie, has recently written the life of McMillan with admirable fulness and great ability under the title, "A Cameronian Apostle." John McMillan I. was married thrice. It is interesting to note that his second wife was Mary or May Gordon, widow of Edward Goldie of Craigmuie, and a daughter of Sir Alexander Gordon, Bart. of Earlston in Dalry-the "Bull of Earlston"-whose exploits are detailed by Mr Crockett in "The Men of the Moss-hags." After her death in 1723 Mr McMillan published an elegy setting forth her The pamphlet was published at Edinburgh in the same year. At the close is the following acrostic :--

- " M ajestic mildness grac'd her countenance:
 - A dmir'd endowments made her amiable,
 - R eligious really, not in pretence:
 - Y ielding to good, to ill uncounsellable.
 - G race rais'd her seul 'bove mean and vulgar aims,
 - O rder'd her steps in new obedience.
- R enowned virtues were her brightest gems,
- D evotion, join'd with frugal diligence.
- O blivion's abyse shall not drown her fame;
- N or livid envy blast her balmy name."

Mr Reid's other volume, "The Kirk above Dee Water," deals also, but not so elaborately, with Mr M'Millan's life and doings. He was no ordinary minister. His very communion cup was venerated for many a long year after his death. Only "the worthy" were thought to be capable of fixing their gaze upon it. Nicholson's ballad, "The Brownie of Blednoch," commemorates both it and its sanctity:—





REV. JOHN MCMILLAN II., SANDHILLS.

"But he slade ay awa' or the sun was up, He ne'er could look straught on M'Millan's cup."

Mr Reid's words at the close of the chapter entitled "The End of that Man," in which he gives a touching account of the going out of a godly life, seem to me just and fitting. "Stern and unyielding he may have been where he thought conscience bade him be so, but in himself he was a fine and noble character, hewn out of the Galloway rock, and with the kindly perfume of the heather and the peat clinging to his very soul."

JOHN MCMILLAN II.

Was not the son of "Mistress May Gordon," but of his father's third wife, about whose name there is an uncertainty. Some say it was Grace Russell, others say it was Janet Jackson. In any case, from the fly-leaf of the Family Bible it is clear that "John was born the 4th of July, 1729, on a Friday about eight o'clock in the afternoon." The place of his birth was Eastforth, in the parish of Carnwath. He was licensed and also ordained in the year 1750, at Bothwell. He soon settled at Sandhills, near Shettleston, where he had bought a small estate. Upon his property he built a church, a small, thatch-roofed building. The Great Hamilton St. Free Church is the present representative of that humble meeting-house. McMillan's wife was a daughter of Mr Charles Umpherston of Pentland. Mr Umpherston was a descendant of Helen Alexander of Pentland, who wrote-"And when Mr Renwick was execute, I went and saw him in prison: and I said to him, 'Ye will get the white robes,' and he said, 'And palms in my hands.' And when he was execute I went in to the Greyfriars Yard, and I took him in my arms till his cloathes were taken off, and I helped to wind him before he was put in the coffin." It may be noted here, in passing, that the distinguished Indian official, Sir Charles Umpherston Aitchison, K.C.S.I., who died recently at Oxford, was a descendant on his mother's side of Charles Umpherston of Pentland.

Mr McMillan's ministry was a long one, extending in all from 1750 to 1808. He died at Sandhills in the 84th year of his age, and the 57th of his ministry. In his day he took an active part in the "Atonement Controversy," and published several pamphlets dealing with the ecclesiastical situations of the time as they The historian of the Reformed Presbyterian Church, the Rev. Matthew Hutchison of New Cumnock, thus sums up his estimate of Mr McMillan:-"He was a man of noble presence and dignified manner, yet withal most amiable and kind, beloved and trusted by his brethren, and esteemed by all who knew him. appearance in the pulpit was solemn and impressive, and such was the whole service as conducted by him. He was in the habit of preaching long sermons, and when some one suggested that, for his own sake, they might be shortened, his reply was—'Wae's me, that I should weary myself and ither folk wi' my

preaching.' The only specimen of his preaching we have seen," adds Mr Hutchison, "is an excellent sermon preached at the ordination of his son at Stirling, and certainly it does not err on the side of brevity."

"He was the last," said the Presbytery in their Record, "of the four old members" (the four Johns), "who long composed the Presbytery, and who were all found in their generation to be faithful to the cause of God and truth. Being the first in office, he had to bear the burden and heat of the day, extending his labours over the community at large, amidst a scene of trying hardships, of which we, in our time, have little acquaintance; and now he rests from his labours, and his works do follow him."

JOHN McMILLAN III.

was born in 1752. He was licensed by "the Four Johns" in Presbytery at Pentland on 4th Jan., 1775. The first part of their minute referring to the license of Mr McMillan along with that of Messrs William Steven and Walter Grieve is worth quoting as showing the pious spirit and painstaking method of these ministers. "Ye Presb. appointed ye Rev. John Thorburn to moderate for yt. affair who accordingly proceeded, and after having interrogate ye candidates severally of their experience of ye Lord's work upon their own spirits, he informed vm. of ye Presby.'s resolution, and after calling on ye name of ye Lord by prayer for his gracious countenance and presence, did, as ye mouth of ye Presb. in ye name of ye Lord Jesus Christ,

ye alone King and head of ye Church License. The said Mr William Steven, Mr Walter Grieve, and Mr John McMillan to preach ye everlasting Gospel, and having given ym. some suitable directions as to their duty in this new station, concluded ye action wt. prayer."

During his time as a probationer or "candidate" Mr McMillan, under the orders of the Presbytery, must have made many long journeys. His appointments, and those of the other "candidates" are regularly entered on the minutes of each meeting of Presbytery. Take the following as a specimen:—On Jany. 15th, 1777—"The Pby. appoint Mr McMillan to preach Sabbath first at Pentland, second and third at Merse and Teviotdale, fourth at Selkirk, fifth at Lithgow, sixth at Airdery, seventh, Old Monkland, eighth at Windyedge, ninth at pleasure."

CHAPTER III.

COMMUNION SERVICES AT STIRLING.

We have seen how acceptable Mr McMillan's services were, as evidenced by the four calls which were presented to him. We may now trace his history after his settlement at Stirling on 11th March, 1778.

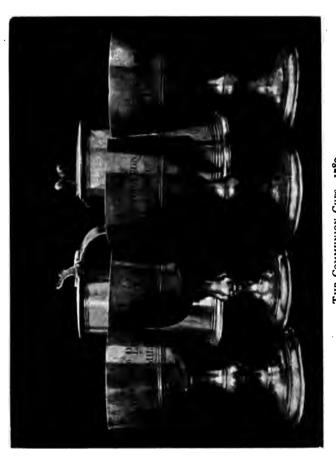
In those days Communion seasons were rare. One reason for this state of matters was the small number of ministers available for extra help: another was the multiplicity of the services which the people demanded on such occasions. Practically, for many a day, it needed all the ministers of the Presbytery to carry on the full supply of sermons and addresses. The usual way was for a kirk-session or body of adherents in a particular place to approach the Presbytery by way of petition, craving the dispensation of the Sacrament of the Lord's Supper within their For example, at a meeting of Presbytery at Stirling on March 8th, 1780, it is stated that "The Pby. received four petitions craving the dispensation of ye Lord's Supper in ye ensuing summer, one fm. ye session of Pentland; one fm. ye session of Quarrelwood; one fm. ye session of Stirling; and one fm. Ireland,"

all which they agree to grant; "but refer ye fixing of ye time till next meeting of Pby."

At the succeeding meeting an appointment was duly made in the following terms:—"The Pby. agree yt ye dispensation of ye Sacrt. of ye Lord's Supper be held at Stirling, 3d Sabbath of July, and appoint their next meeting to be held at ye above place on ye Monday after ye work is over."

This Sacrament-the first during Mr McMillan's ministry-was accordingly held on 16th July, 1780, and, on the following day, the Presbytery met and recorded in their minutes that-"The Dispensation of the Sacrt of ye Lord's Supper was essayed in the different places appointed in the preceding minutes." This date is an important one. I had always a difficulty about the date on the Craigs Communion Cups. The above extracts from the old Presbytery Record make the matter quite clear. They must have been procured and dated with reference to the celebration of the Communion above referred to. The inscription on the Cups runs in double lines almost all the way round. This is a copy of it :-THE COUTD P-BYTIAN CONGREGATION AT STIRLING. JOHN MCMILLAN MINR MEMBER OF THE R. PBTY 1780.

The only other occasion on which the sacrament was "essayed" at Stirling during the period 1778–1783 was on the 1st Sabbath of August, 1782, when the following appointments were observed, as far as health would permit, and was found practicable:—"Mr McMillan Jnr. preach



THE_COMMUNION CUPS-1780.



the action sermon, Mr Thorburn (of Pentland)
Sabbath Evening; Mr James Reid (probationer,
afterwards of Newton Stewart), begin on fastday, Mr Thorburn conclude; Mr Steven (of
Crookedholm, Kilmarnock), begins on Saturday,
Mr McMillan Senr (of Sandhills) concludes; Mr
Grieve (of Inverkeithing) begins on Monday,
Mr Steven concludes; Mr Grieve, Friday
evening."

On such occasions the congregation met in the part of the King's Park which Dr Goold's father used to call "the back of the desert." I take this to mean the sloping ground at the back of Park Place. Many strangers came to take part in such celebrations from all parts of the Low-Some, it is said, came even from Ireland. As a remarkable instance of the numbers who attended more or less closely on such services, I may mention the statement of Mr Hutchison in his History. He says-"At the first Communion at Sandhills the numbers were computed by a military officer at from ten to fifteen thousand at different periods of the day." To many godly people, and to the ministers, such must have been times of true spiritual and social refreshment. To the thoughtless and godless they were only "Holy Fairs," whose abuses deserved the sharp satire of Burns.

One could imagine no place in broad Scotland where such celebrations would be more impressive than in our beautiful Park. The stillness of the country, if not the scent of the heather, would be there; and there, those who

so dearly loved the Psalms could literally lift up their eyes to the hills. The memories of the Esdraelon of Scotland would stir the feelings of men and women to whom, above all things, God, and Scotland, and liberty, were dear. The lays of kirk and covenant had there appropriate setting. They had there, too, the martyred memory of James Guthrie of Stirling to touch their thoughts to gratitude for their own happier times.

In the early part of this century, the Communion services were held in the St Ninians Well Green—a suitable spot for fixing the tent, and handy, as being near the church.

A DISJUNCTION.

On 7th May, 1783, a petition came before the Presbytery from the people of the east (Linlithgow) end of the congregation, craving a disjunction from the people of the west (Stirling) end. The Court, on 16th June of the same year, recommended the holding of a congregational meeting to consider the subject. The meeting was held at Plean, but no practical result flowed from it. A Presbyterial compromise in the following terms met with no better success, although its reasonableness, as well as its arithmetic, seemed promising:-"Recommend it to the congregation in both sides, as the only habile relief in the present state of matters, that the minister should give two-thirds of his labours to the west end of the congregation, and one-third to the east, and that both sides divide their support for the

minister in proportion to the supply of sermon." The result of the agitation was that fresh petitions came from both ends of the congregation. At length, on 10th Nov., 1784, the Presbytery unanimously resolved to divide the congregation, and so to set up a new charge. This is their minute:—"The Pby. therefore did and hereby do disjoin the people residing on the east and south side of the water of Carron from the Stirling congregation, and fix the Rev. Mr McMillan, jun., in the western part of his former charge, and the Pby. take the eastern part of that charge under their inspection."

This was the origin of the Reformed Presbyterian Congregation at Laurieston, near Falkirk, now known as Laurieston Free Church. The first minister of that charge was the Rev. James Reid, jun., who was settled in 1788. The present minister is the Rev. James Hunter, B.D., a son-in-law of my distinguished predecessor, the Rev. Professor Binnie.

CHAPTER IV.

LOCAL DETAILS: (1) The Site.

Returning to Stirling and to 1783, we find that in that year the congregation set about securing a site and erecting a church of their They fixed upon the site of the present This is the legal description of it:-"All and heall that vard and vacant ground lying in the East Craigs of Stirling, and byre and outhouses built thereon, bounded on the north by the middle road through the Craigs, on the south by the principal road to Polmaise thro' the said Craigs, on the west by a piece of vacant ground or road which leads to the late Mr Stewart's trench, and on the east by the yard now belonging to John Paton, weaver, and Alexander Stewart, and that as for principal and in special warrandice & security thereof, all and heall these tenements and yards belonging to Alexander Fairley & spouse, lying in the said Craigs on the south side of the principal road leading thro' the Craigs to Polmaise." The following is a copy of the receipt granted for the price thereof :-

We, Alexander Fairley, residenter in Craigs of Stirling, and Jean Cruickshanks, spouses, grants us to have received from Mr William Brown, merchant in Stirling, for John Risk, tenant in Touchgorm, the sum of ten pounds sterling money as the price of the yard or vacant ground in the East Craigs of Stirling, and one pound sterling as a complement to me, the said Jean Cruickshanks. In witness whereof we subscribe these presents at Stirling the sixth day of June, seventeen hundred and eighty - three years. Before these witnesses, Donald M'Kenzie, residenter in Stirling, and John M'Gibbon, writer thereof, and hereof.

ALEX. FAIRLEY.
JEAN CROOKSHANKS.

John M'Gibbon, Witness. Donald M'Kenzie, Do.

Sites were cheap in those days if compliments were dear.

By disposition and assignation of date, September, 1784. James Risk, tenant in Touchgorm, conveyed certain lands, yards, and houses in the Craigs of Stirling, to the Rev. John McMillan, minister of the gospel in Stirling, William Brown, merchant there, Robert Harvie, manufacturer there, Archibald Gilchrist, manufacturer there, George Dickson, weaver and portioner of Newhouse, William Robertson, tenant in Bandeath, John Kerr, tenant in Stewart Hall, Thomas Forfar, weaver in Bannockburn, John Cowan, tenant in Burnhouse of Touch, Thomas Downie, portioner of Norriston, and John Thomson, senr., shoemaker in Blackquarter,

(2) The Trustees.

With the exceptions that the names of Thos. Galloway and Adam Dawson are substituted for those of Wm. Brown and John Thomson, these were the original trustees of the church. They were appointed at a congregational meeting held on 8th July, 1783.

The Trustees were "bound and obliged faithfully to account for the whole profits, rents, & duties of the premises, and to bestow and lay out the same for the support of the ministers officiating for the time to the said congregation, and for maintenance of the said meeting house, and carrying on the dispensation of the ordinances therein, in such manner as they shall be directed from time to time by the majority of the congregation so owning and adhering to the Testimony in favours of the said Covenanted reformation. It being understood that such of the said congregation as shall decline from the said Testimony shall have no interest or concern in the premises."

At the same meeting at which the Trustees were appointed, Messrs Wm. Ker, Wm. Brown, Wm. Russell, John Risk, John Forfar, Thos. Nicoll, Geo. Dickson, Wm. Nielson, Jas. Weir, and Thos. Gilchrist, were appointed to assist in borrowing money for the building expenses. The friends who advanced the money were the Rev. John Muschet, one of the ministers of Stirling, £120; Mr John Robin, Bannockburn, £20; Mr Thomas Touch, farmer, Touchadam, £20; and Mr John Thomson, shoemaker,

Auchenbowie, £10. There is pleasing evidence of kindly feeling and confidence in the fact that Mr Muschet advanced money for such a purpose, and that he advanced so large a sum. In time the above obligations were all honourably met.

(3) The Building of the Kirk.

Mr Robert Taylor's estimate for the building of the walls of the church was accepted on 4th June, 1783. He promised to build the walls two feet six inches thick, and to finish his work by 1st Oct., 1783. Mr Taylor was certainly a substantial builder, as these walls still testify. On 4th Aug., 1783, Messrs John M. Gibbons, wright, and Archd. Telford, contracted for the roof and the seats, giving as their cautioner that the work should be sufficiently done Michael Connal, merchant, Stirling.

Mr Taylor's account for building alone—freestone, sand, and lime, were all "laid to his hand" —amounted to £61 4s 8d; while Messrs Gibbons and Telford's came in all to £120 2s 11d; James Stobo did the plaster work, and the smith work was entrusted to John Bell. The total outlay seems to have amounted to £284 9s 8d.

These sums seem small, but it must be borne in mind that all the work was of the plainest character, and that the price of labour was much less than it is now. For example—the work of a mason was charged for by his master at 1s 2d per day; a mason's labourer was charged for at 10d, sometimes 1s. A joiner's work was put down at from 1s to 1s 4d. When the church roof

was "fogged" in 1785, Mr John Caddle, slater, charged per day for his own and each man's labour, 1s 8d.

(4) How the Kirk was paid for.

This outlay was liquidated in three ways :--(1) The Trustees and the Committee appointed to assist them went in pairs to the various 44 quarters" of the congregation, to ascertain what "supersciptions" the members were able to afford in the undertaking. (2) Some were appointed to wait on outside friends, and in this way contributions reached the congregation even from Glasgow. (3) The Kirk Session gave £31 5s 6d from their funds; and four public collections were made, which yielded £17 16a 8d. When the whole amount was gathered, it reached the sum of £292 10s 61d. William Brown-the worthy Treasurer at the time - must have had his mind relieved when he found that instead of being in debt-s condition which the Cameronians always dreaded—he had a balance in hand of over 28. For this more than sufficed to pev the legal fees of Mr John McGibbon-the Town Clerkwhich amounted to £5 19s 8ld. book of "superscriptions," which is extant, is quite a curiosity in its way. The minister himself was the largest subscriber; among the people Mr William Brown-a most useful and liberal member-comes next, and then Mr Archibald Gilchrist. Doctor John Forrest, Mr Michael Connal, Mr Ebenezer Connal, and Mr John Connal, merchants, Stirling (the letter

described as a "merchant, dyer,") all find a place. Andrew Wallace, Esq. of Forthside gave no money, but subscribed "two chalders lime in compliment." An interesting entry is this, which touchingly tells that Mr McMillan was not forgotten in his father's house.—"Janet Cunningham, servant in Sandhills, 5s." The last subscription which came in was from the Bridge of Allan, from "John the Peapr (paper) maker." Strange that they did not know John's surname at the time! I find from another paper that that last half-crown came from John Ferguson.

I was assured on the high authority of Mr W. B. Cook that the John Cowan mentioned above belonged to the same family as the famous John Cowane—the benefactor of Stirling. This is confirmed by the present representatives of the Thomson family, who, last century, were neighbours of the Cowans. The Thomsons and the Cowans intermarried, so that the family referred to now represents both branches.

Mr Robert Harvie was a carpet manufacturer, the grandfather of Miss Harvey, Albert Place; of Mrs McLuckie, Carbrook Lodge; and of the late John Harvey, Esq., Park Terrace, whose first wife (Isabella Binnie) was a sister of Dr Binnie, the third minister of the Craige Church. Mr Archibald Gilchrist was a manufacturer in Port Street. Dr John Forrest was the sen of the Rev. David Forrest of Invertesthing, and the maternal grandfather

of Dr Wm. Johnston, Pitt Terrace. Michael Connal—designated merchant, Stirling—afterwards three times Provost of the Burgh, was the grandfather of the late Sir Michael Connal of Parkhall and Arngomery. Mr William Nielson or Neilson was the father of the famous publisher, Thomas Nelson.

The "church yard dyke" was built in May, 1784, by Mr Robert Taylor at a cost of £5 7s 9d. Robert had confidence in his employers, for he says on his receipt—"To the stones quarrieing for the work I leave to your selfs to judge of." Rebert allows a discount of 4s 9d. and grants his discharge on July 12th, 1784. Sand, lime, and carting came to £2 11s 4d, so that the total cost of the wall was £7 19s 1d.

The Session-house was not built at the same time as the Church. On 31st Oct., 1785, the trustees agreed that it should be built at the east end of the Church. I cannot find any record as to the execution of this work. But the Session-house must have been built for some time before 12th Aug., 1788, for at that date there is an account rendered by John King for "joining up the doors of the Session-house" and furnishing "a pair of new, strong hinges."

(5) Finance: Some Quaint Entries.

It may be well here to introduce some information about the management of the financial affairs of the congregation in the early days of the century. In 1804 the elders appear to

have been—Peter Baxter, John Dunn, James Henderson, John Ker, Thomas McFarlane, Robert Mitchell, John Nuckel (Nicol), and Alexander Pearson. By the same process of inference from the managers' book, I think the list of managers at the above date may have been—James Cuthel, Ebenezer Dickson, John Forrester, Robert Gillespie, Alexander McDonald, William Nilson, and James Paterson.

Education was but scanty in those days, Sound, rather than a sense of correctness, guided the worthy men who so carefully and correctly kept the old books still in possession of the congregation. Some of them signed their names in a variety of ways. But this was common then.

The managers' book at the time referred to has, on the one side, a record of the collections taken on the Sabbath days; and, on the other, a record of the payments made. This book has been duly audited at regular intervals by the preses of the congregation for the time being; while the session book contains only the collections, and so forms a check on the other.

The entries are, in many cases, quaint and curious. At Communion times both collections and disbursements became comparatively large. For instance, in 1805, the collections at the Communion services, from the Thursday to the Monday, came to £9 6s 5d; the Monday collection being actually £3 13s 10½d, or threepence more than was drawn on the Sabbath.

Among the payments appear some items which look strange to us now. The congregation would, no doubt, be lavish up to their means in their private hospitality to strangers. Over and above that, 30 lb. of beef at 6d per lb. and 14 lb. of mutton at the same price, besides a leg of lamb at 2s 6d, were provided in July, 1806. Bread, cheese, and various drinkables were not awanting. For the use of the Well-Green, the Craigs folks had to pay 9s. This would cover any temporary damage from the putting up of the "tent"-a moveable wooden pulpit-and the placing of the tables and forms for the accommodation of the worshippers. It was worth while paying the 9s, besides 1s for the erection of the tent, when any notable strangerministers were assisting. An old member of the congregation, who was baptized by Mr McMillan in the Waterloo year, has told me that she often heard the old people saying when she was a girl that they had heard a better sermon in the Well-Green than ever they had heard in the Kirk.

The minister got an allowance of £5 or £6 to meet his extra outlay and to pay the assisting ministers. So far back as 1787 the receipt granted to Mr McMillan—which somehow has found its way among the congregational accounts—shows that the Rev. Walter Grisve got £3 3s "in consideration of his assistance on the solemn work of the ascrament." The receipt is dated at Viewforth.

The usual payment to a preacher over and above his board and the keep of his house (which last was generally charged 24 6d) was £1 in 1804. When Mr Sprott preached in 1815 he got £1 5s.

At the former of these dates, eggs cost 10d a dozen; peats were 8d a hundred; coals were 7d per cwt.; a horse shoe cost 1s. In 1812 a supply of mustard sufficient for 7s 4d worth of butcher meat was procured for 3d.

For his extra trouble at the communion times, Peter, the door-keeper, was always remembered, as also for attending to the minister's horses, and keeping the college door open for the students. Twice a year the good man had a trying ordeal to go through. He had to sign his name. With plenty of ink he could make a most effective signature. Seeing that his ordinary salary was so small—about £2 yearly—he certainly deserved, if he did not get, "one pound of a compliment."

The Craigs folks were not rich, but they always responded liberally to objects in which they were interested. In 1809 and 1810 they made collections "for the suport of our brethern at loarn" (Lorn.). In 1814 they contributed £6 13s 7d "for the support of the Gospel in Distant Corners belonging to the Reformed Synod."

In 1806 a very liberal collection was taken. What moved the R.P.'s so deeply, that, out of their poverty, they raised on Oct. 22nd over £10? This was the contribution of the Craigs congregation for the library. They showed their desire for the continuance of a learned ministry, and they showed their love for the students who

came yearly to study here and live among them, by that handsome collection. To one who loves books, it is of interest to find that here were not only the first Theological College of the denomination, but the nucleus of a collection of books which afterwards came to be considerable in number and value.

The only connection Professor McMillan had with the financial affairs of the congregation was to receive his salary from Mr Adam M'Laren or Mr Robert Harvey, who, in succession, occupied the position of preses of the managers. Careful, worthy men they must have been. They did what they could in their day. They have had many and worthy successors.

VIEWFORTH.

During the early years of his ministry, I understand that Mr McMillan resided at Bothwell Hall at the top of St. John Street. In February, 1784, he bought from the Town Council over four acres of the park near St Ninians Well for the sum of £187 19s 7d. with £1 yearly as feu-duty. The place was known as Viewforth, and on it he built a dwelling-house and offices, as shown in Wood's plan of Stirling of date 1820. From about 1785 he lived there, until nearly the date of his death. It was a white harled house, plain in style, and fairly commodious. Behind the house, across the courtyard, were the minister's stable and

On the morning of a Communion Sabbath, Dr Mason of Wishawtown, who was one of the

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ministers assisting, prayed earnestly that the dwelling might be kept while the solemn work of the day proceeded. In the evening, Mr McMillan remarked to the other brethren that one part of the morning prayer had not been answered; for, in the absence of the family, some one had broken into the stable and done some damage. "I think, Professor," said Dr Mason, "that the prayer has been answered. That is not an inbreaking, but an outbreaking."

The late Mr Peter Drummond acquired and added to the house after Mr McMillan's son's time. The late Mr James Paton still further extended it, until it has become the handsome mansion now occupied by John Paton, Esq.

CHAPTER V.

MR McMillan as a Presbyter.

I regret to say that from 1778 on to 1827 the Records of the Craigs Session are lost, so that, for particulars as to Mr McMillan's life and ministry, I have to depend on the Presbytery minutes, and on scattered notices and traditions.

The Presbytery Records show that he was a most faithful attender of the meetings. But this is in strict keeping with the tight hold the Presbytery kept upon its members. In illustration of this point, it may be mentioned that in 1785, at Douglas, the court put it upon its record, "that in all time coming the court do meet at ten of the clock forenoon. That no member shall withdraw from the court without leave obtained from the Moderator, and that no member shall be absent from any meeting of the Pby. without giving sufficient reasons for his absence. All which resolutions are carefully to be observed by the members upon the pain of censure."

From his character and position Mr McMillan was chosen to execute delicate duties. For example, so early as 1779 he was appointed along with Messrs Courtass & Steven to go



Rev. John McMillan III., First Minister-1778-1819.



to Ireland, "to assist in ye settlement of some affairs in ye church in yt kingdom." Mr Courtass apparently was not able to go. When Messrs Steven and McMillan came back from their mission, "The Pby. came to enquire into ye diligence and faithfulness of their conduct during their continuance in yt kingdom, and having heard a distinct representation of ye same from their own mouths, found they had acted consistent wt their Commission and in agreeableness to the word of God, and therefore the Pby. expressed their approbation of their conduct."

In the course of his Presbyterial labours, Mr McMillan attended a meeting at Douglas on 9th March, 1803, which deserves more than a passing At that meeting the Rev. Samuel Wylie appeared as a Commissioner from the Reformed Presbytery of the United States of Mr Wylie brought with him an America. interesting letter which stated the desire of the Church in the States for a close connection with the Churches in Scotland and in Ireland. letter authorized the Commissioner to seek information in regard to the history of the Reformed Church in Scotland since the Revolution, and to request a supply of ordained ministers, or of preachers, to aid them in their work across the sea.

Mr Wylie got a reception which must have pleased him much. From his appearance and speech he seems to have been a model commissioner. The Presbytery say that he made his statement "in a very clear and affecting manner." They granted him all he asked, with this exception, that they could send out meantime no ministers. But, having heard good news from a far country, the Court, in their thankfulness and joy, said that if any ministers or preachers should in future express a design of going forth to labour in America, "they would not discourage them, but use every mean to further their design."

On a Sabbath day in the middle of March, 1891, there was an ordination of Deacons in the Craigs Church in the forenoon, and in the afternoon the present minister gave a sketch of the History of the congregation.

A venerable minister was present from the Reformed Presbyterian Church of the United States of America. This was the Rev. Dr Wylie of Philadelphia, the son of the Commissioner who appeared before Professor McMillan and the others at Douglas in 1803. It was one of the curious coincidences in Providence that that worthy minister should have come to the Craigs that day to hear names mentioned which had been familiar in his father's mouth, and in his own ears, as household words. Though far from home, Dr Wylie said he felt very much at home. Dr Wylie's wife has a local connection She is a daughter of the late with Stirling. Mr James Grant and his wife, Helen Drummond. It is rather remarkable that Dr Wylie is thus the brother-in-law of the Rev. Dr Culross, formerly of Stirling, now Principal of the Baptist

College, Bristol, and of the Rev. Dr Andrew, Editor of the British Messenger, Stirling.

When, in 1810, the original Presbytery divided itself into three Presbyteries — the North-Eastern, Southern, and Western — Mr McMillan was appointed to constitute the first meeting of the North-Eastern Court, to which from that date he belonged. This he did at Laurieston on 2nd May, 1810.

The first Synod was held at Glasgow in May, 1811. The Court elected Professor McMillan to the chair. He had thus the honour of being the first Moderator of "The Synod of the Reformed Presbyterian Church in Scotland." On the occasion of constituting the Court, Mr McMillan preached the opening sermon from John xvii. 21. The brethren requested him to publish his sermon, but this does not seem to have been done.

Mr Alexander Pearson was the elder from Stirling on that important occasion.

MR McMillan as a Preacher.

Of Mr McMillan's preaching there are few notices to be obtained.

When a young man, he had a voice of remarkable power. On the occasion of his first sermon, which was preached in the open air, his father (John McMillan II.) walked round the great audience, and could make out every word.

From all I have been able to gather, his dignified appearance and methodical manner

lent force to the message he delivered from his Master. His church was a humble one; his congregation was never large; yet the following story, told by a former adherent of the congregation, sheds light on the point now in question.

through Scotland, whether for pleasure or business I cannot say, came to Stirling, and was detained here over a Sabbath. Coming out of his hotel on the Sabbath morning, in order to find some place of worship, he came wandering along until the Craigs Church caught his eye, and in he went. Returning to his hotel after service, he met the landlord at the door, and said to him, 'Well, sir, I have been in the poorest church I have ever seen, and in the poorest congregation I have ever seen, but I heard the richest sermon that I ever heard in my life.' Mr John McMillan was the preacher of that sermon."

MR McMillan as a Pastor.

Mr Hutchison in his able work—to which I have frequently referred — states that Mr McMillan had adherents as far separated from the centre of his work as Buchlyvie and Crieff on the one side, and Linlithgow on the other. This may have been true in the early years of his ministry, before the disjunction of the East side from the West side of the congregation, to which I have referred above. There were so many Reformed Presbyterians in Buchlyvie and neighbourhood that the Presbytery used fre-

quently to meet there. So early as 13th June, 1768, I find that "the Four Johns" met at "Bauchlivy" in their capacity as a Church Court. At the Jubilee celebration of Gartmore Free Church on 23rd Feb., 1894, grandchildren of Mr Andrew Wood were present. His practice was to walk from near Gartmore to the Craigs Church, and he used to say that he was as fresh on Monday morning after his Sabbath walk of 40 miles as on any other day of the week.

Latterly the district over which Mr McMillan had to journey preaching and catechizing and visiting, although contracted, was always a wide one.

Among the old papers, I have found several small accounts of collections which were taken when Mr McMillan preached at a distance from Stirling, or held a meeting with his distant members and their friends in a private house or schoolroom. Alloa, Backyett, Doune, Dunblane, and Thornhill are thus commemorated. About half of the sum raised was given to the poor. A small balance usually remained after defraying necessary charges. This would be added to the general congregational fund.

These visits may be thus explained. Each district containing a considerable number of members was called a "quarter." Naturally, one supposes from this name that there should only have been four quarters. But in this case there were more. In 1783 I find that the quarters

were Stirling, Abbey, Dunblane, Milton, &c., Bannockburn, Newhouse and St Ninians, Monteath, and Alloa.

This accounts for the representative constitution of the session and the court of managers. Each quarter, as far as possible, seems to have been represented in both bodies.

The elders were really assistants to the minister in the oversight of the members where they respectively dwelt. They were godly men, much respected, and, in their own way, conducted meetings among their neighbours, some of whom, owing to their distance from Stirling, and other causes, could not often attend the services of the sanctuary.

Instances were not awanting in which the young people hurried forward their domestic and outdoor work in order to hear the minister or elder on a round of visitation saying the long grace before meat. After the usual greetings, and before the more serious work of the day, the homely hospitality of the dwelling was heartily extended to the spiritual overseer.

Even in my time, a sweet-natured saint and elder of the congregation used to say to me at his cottage door in the Moss—"This is a humble place, sir; but I welcome you as a servant of God." The young minister used to think that the words had benediction in them, and felt inclined to add—"Without any dispute the less is blessed of the better."

MR McMillan as an Author.

Only one separate publication comes down to us bearing Mr McMillan's name. This is its title page—

A | LETTER | ADDRESSED TO | The Rev. Messrs John Belfrage, William | Arnot, and Robert Campbell, the sur- | viving Members of that Committee, ap- | pointed by the Burgher-Associate Synod | to revise, and publish the papers contained | in the Re-exhibition of the Testimony. | By John McMillan, Junr., | Minister of the Gospel | In Stirling. |

GLASGOW | Printed by PETER TAIT, for the AUTHOR | M,DCC,LXXXI. pp. 74.

The letter is a closely-reasoned warmly-evangelical defence of the principles of the Reformers and Martyrs in Scotland, and of those of the Reformed Presbytery. It is a capital specimen of the controversial literature of the time. In places the letter is tart in tone. That may be explained by remembering that at the time he wrote it, Mr McMillan was suffering from an accident whereby he burned one of his feet. His stately way of referring to this is:—
"A dispensation of providence confined me to my room, from the public duties of my function."

The only other printed productions of Professor McMillan I know of are his Charge to the Minister and People at the Ordination of the Rev. A. Symington, M.A., at Paisley, in 1809; and his letter to his flock in 1819.

CHAPTER VI.

MR MCMILLAN AS A PROFESSOR.

It is a wonder, amid such exacting labours as Presbyter, Preacher, and Pastor, Mr McMillan found time to keep up his theological studies. That he did so was evident to his brethren in the ministry.

Between 1743 and 1803, the students for the ministry had been trained by the ministers within whose bounds they resided. Although, in 1786, Mr Thorburn had been appointed "Teacher of Divinity," he died before he had time to enter with any fulness into the duties of the office.

The question of a successor in this work was brought before the Presbytery again in 1799; but, further than approving of the proposal and keeping it under consideration, nothing practical was done.

At length, in 1802, at an extra-judicial meeting, the Court advanced so far as to nominate the Rev. John McMillan, jun., to take charge of the students belonging to them. In 1803, the Presbytery unanimously approved of the above extra-judicial proposal. After careful consideration, Mr McMillan accepted the position on 17th

August, 1803. The salary proposed to be given to the Professor was not a large one—only "£30, or a sum as near it as possible." At the same meeting, a Committee of the Court was appointed "to take the management of the money to be collected for the purchase of books for the students' library, and for the Professor's salary," which salary, it may be noted, was to be raised by a contribution of about £2 yearly from each of the congregations.

In November, 1803, Prof. McMillan stated to his brethren that he had begun his work of teaching, but that he had arranged for a fuller meeting in the month of May, 1804. In that year, Mr McMillan had a severe illness which laid him aside both from his professorial and ministerial duties. He was so ill that he requested that the charge of the students should be transferred to some other minister. Presbytery would not hear of this-"till they see the issue of the mean he is using at present for the restoration of his health." The patience of the Court was rewarded, for from 1805 to 1819, the students—with the exception of the vear 1818, when Mr McMillan's health was failing—came regularly to Stirling for their theology.

Regular students attended for four summer sessions of eight weeks each or thereby. The names of some occur in the list (to be given below) five times. Irish students attended for one or two sessions. They could get ordination in the sister country, after a shorter course of

training than was demanded by the Scottish Church.

THE COLLEGE

was a very humble one. It consisted of only one room—the Session-house at the east end of the Craigs Church.

Details are awanting as to the course of instruction given by Professor McMillan. His method of instruction appears to have been simple, his lectures being an extemporaneous, or, at least, unread comment on the Christian doctrines in the order in which they are presented in the Confession of Faith. This was the method of theological instruction at the time in the national universities. Even the great Bishop Butler of the "Analogy" had only one teacher.

From the notes of the lectures made by some of his students, it is evident that they were not mere loose impromptu effusions, but the result of much thought and study, and that he possessed a singular accuracy of thought and statement. The best evidence of his efficiency as a professor, and his usefulness to the church of the fathers, is to be found in these fathers themselves-in the class of ministers whom for fifteen years he trained to preach the Gospel in the old Hall in "the Craigs of Stirling." The men who proceeded from that Hall were the men who were the instruments in the hand of God of making the Church what she was, of raising her reputation, extending her usefulness, and of continuing her existence.

prelections were highly appreciated is obvious from the following testimony under date 19th Sept., 1816:—"I am again at Stirling," writes one of the students—who was afterwards himself a Professor of theology—"attending on the instructions of the very learned and pious Professor McMillan. I would look forward to my future prospects, and see in them an important stimulus to the diligent improvement of every moment of time, and to a careful attention to the lectures I am now privileged to hear."

During their college sessions the students boarded generally with families connected with the Craigs congregation. They would, in their spare hours, ramble in our beautiful neighbourhood, and thus refresh their bodies and their minds for their further studies. They used to go, when the fruit was ripe, over to Cambuskenneth Abbey for a "blythe cake," as they called it. Many besides the students have enjoyed the summer treats at that famous old site and We cannot doubt but that the good folks who entertained the budding angels of the Kirk would, in their turn, look forward with interest to the opening of the session when the students came to "the City of the Rock." Many a long talk on the Covenants and the killing times would these students and their hosts Humble folks then were eloquent and pointed when they came to discuss "the principles."

Mr (afterwards Rev. Dr. Wm.) Symington used to board with Ebenezer Dickson at Newhouse. At tea one evening the student (and he was better off than students usually are), happened to say

"Isn't it a great shame that we should have
to pay so much duty on that sugar to the
Government?" "Duty!" said Ebenezer
sternly; "Don't call it duty, call it SIN."

MR McMillan's Closing Days.

From the facts (1) that the Treasurer's book shows many entries for pulpit supply in 1818, and that in that year there were many "vacant" Sabbaths on which there was no sermon in the Craigs, and (2) that there was no meeting of the Theological students at Stirling, the inference is plain. Mr McMillan's health was giving way. A letter was read from him in Synod on 10th Nov., 1818, in which he spoke of continued indisposition, and requested supply for his congregation.

His last appearance in Presbytery was at Stirling on 2nd March, 1819. He was Moderator at the meeting, and Mr George Robertson was his elder. During the following summer his condition seems gradually to have become worse. During this trying time, the brethren of the Presbytery stood nobly by their father and leader. This is gratefully acknowledged by Mr McMillan in a letter addressed by him to his congregation, and read to them by the Rev. William Anderson, M.A.—afterwards of Loanhead (whom he had appointed to take charge of the congregation in his absence), on 6th June, 1819.

This letter, which was published in the "Scottish Presbyterian" for January, 1841, is

a noble, dignified, and affectionate production. The Covenanter appears in it, but the Christian gentleman and minister is uppermost.

Mr McMillan had been advised to go to Bath by his medical attendants. He thought he might be "absent about two months, longer or shorter." It has been *longer*.

He died in Arthur St., Edinburgh, on Wednesday, 20th Oct., 1819.

Sabbath, the 24th, was a "vacant day" in the Craigs, in more senses than one.

Mr McMillan's funeral sermon was preached by Rev. Dr Mason on 31st October.

The North-Eastern Reformed Presbytery met at Falkirk on Nov. 2nd, 1819. They say—"It is with deep regret that the Court has to record the death of the Rev. John Macmillan, the father in the Reformed Church in Scotland, and a member of this Presbytery. He was an ornament to his profession, a judicious and able minister. His worth will be long remembered, and his death felt as a great loss to the church and her judicatories."

The Synod, when they met in May, 1820, could not but take appropriate notice of the same event. This is the expression of their sadness. Most of the ministerial members had been students in the College in the Craigs of Stirling. No wonder they speak with deep feeling:—"In making up the roll of members of this meeting, the Synod have to notice the loss of a venerable name which had stood first

in seniority from the constitution of the Synod, and till of late had always a place on the roll of The Rev. John McMillan present members. of Stirling was removed by death on the 20th of October last, in the 68th year of his life, and the 42nd of his ministry, having been ordained at Stirling, March, 1778. He laboured with unusual ability and acceptance in the service of the Church. For sixteen years he held the place of Professor of Divinity, with great respectability to himself and usefulness to the Church. His presence in the Court was at all times a blessing and an ornament, and his loss will be long deeply felt and deplored. A great man in Israel is fallen; a pillar, and a father. But his memory is blessed, and we are called by such events to lift up our voice for the remnant left, and to pray for a succession in the Church of Christ."

In 1820 the congregation erected the handsome tombstone which may be seen under the shadow of the old Parish Church tower beneath which he began his ministry.

The Castle is not far away; only "the Valley" is between. The Tower is the symbol of the Church, and the Castle of the State. The line between these Mr McMillan in his life-time and by his ministry had often tried to draw. He sleeps across it.

It is a fit resting-place for a Christian minister and true servant of his time. Of him our ancient town, famous for its perennial beauty and its noble history, need never be ashamed,





TOMBSTONE OF PROFESSOR MCMILLAN.

The monument was built by Mr John Harrower, Stirling, according to the plan of Mr Robert Wright of Edinburgh, and cost £25.

The inscription on the tombstone of Mr McMillan was written by the Rev. Dr Andrew Symington of Paisley, who succeeded his former professor in the Theological Chair. It is a model of devout, graceful composition:—

MDCCCXX.

A bereaved flock
Erect and inscribe this Tablet
At the grave of a beloved Pastor,
THE REVEREND JOHN MACMILLAN,
Late Minister of the Gospel in Stirling,
AND PROFESSOR OF THEOLOGY,
To the Reformed Presbyterian Synod

In Scetland.
Rich natural endowments,
Extensive erudition, and eminent piety,
United in forming him
An accomplished Evangelical preacher,
And able minister of the New Testament.
True religion

Gave a universal unction to his character, Emitting its fragrance

In the dignity and courtesy of his manners—
In conversation singularly instructive—
In the best and most tender affections
As a Husband, a Father, and a Friend—
And in a life holy and unblameable.

He died Octr. 20th, 1819, in the 68th year of his age,
And 42nd of his ministry.
His earthly remains sleep here,
Till the resurrection of the just.

Mr McMillan is also commemorated on the west side of the Macmillan monument over his grandfather's tomb in Dalserf Churchyard. The inscription there is as follows:—

"Mr Macmillan was succeeded in the ministry, by his son, the Rev. John Macmillan of Sandhills, near Glasgow, who died February Sixth, 1808, aged seventy-nine: and by his grand-son, the Rev. John Macmillan of Stirling, who died October Twentieth, 1819, aged sixty-eight. These preached the same gospel, and ably advocated the same public cause, adorning it with their lives, and bequeathing to it their Testimony, and the Memory of the Just.

"Instead of thy fathers shall be thy children." Psalm xiv. 16.

John McMillan I. II. and III.—father, son, and grandson, covered by their lives (1669-1819) exactly 150 years.

Their united ages amounted to 232 years.

The three ministries in all (1701-1819) came to 118 years.

This number happens to denote, in this year of grace 1896, the present age of the Craigs congregation.

Professor McMillan was twice married. have not been able to find out the names of his The second—so far as I can learn came from Edinburgh or its neighbourhood, and brought with her a considerable fortune. There was a large family at Viewforth, but only one son married. This was John, who was appointed Agent of the Bank of Scotland in Stirling in Mr McMillan retired on a pension in 1809. 1833. The Bank of Scotland, in his day, had its office at the foot of Broad St., in the interesting old building inscribed as having been the House of Darnley, and the nursery of James VI. In his later days, Mr McMillan of Scotland. had an infirmity in his limbs which accessisated his driving from Viewforth to his office. His white horse was a familiar object then as it passed up and down Quality St., now King St., and Baker's Wynd, which at that time was the name of Baker St.

Mr McMillan had a large family, most of whom died very young. One of his sons—Campbell—was an officer in the Indian army, and died in India at the early age of twenty-three. After Mr McMillan's death in 1851, his widow resided at 17 Melville Terrace, in which house she died in 1873. Her maiden name was Campbell. At her funeral, her son Charles was present. He was then understood to be a farmer near Charleston, South Carolina, U.S.A. I have heard that he married a Creole lady and had a family, but whether any of his children survive I cannot say.

CHAPTER VII.

STUDENTS OF THEOLOGY AT STIBLING, 1805-1819.

I have pleasure in giving the list of students who, during Professor McMillan's time, came to Stirling from year to year to be prepared for the ministry of the Reformed Presbyterian Church.

I am not aware that the list has been published before. For a copy of it I am indebted to the Rev. W. H. Goold, D.D., Edinburgh (ex-Moderator of the Free Church General Assembly), and himself for long the scholarly and eloquent occupant of the Chair of Biblical Literature and Church History. It is a pleasure of no ordinary kind to be indebted for this and a multitude of other details to a venerable father of the Church, so able, lovable, and communicative.

1805.

Josias Alexander,	•	from	Belfast.
DAVID M'DOUGALL,	-	•	9
Andrew Symington, A.	м.,		Paisley.
ARCHIBALD ROGERSON,	-	•	Darvel.
John Sprott, .	-	•	Galloway.
JOHN KELL		-	Ireland,

1806.

DAVID M'DOUGALI	ο,	•	-	!
ANDREW SYMINGTO	N, A	L.M.,		Paisley.
ARCHIBALD ROGER	BON,			Darvel.
John Sprott,	-		-	Galloway.
JOHN DICKSON,	-	•		Ireland.
JOHN GIBB, -		•		Hollytown.
Andrew Invine,	•	-	•	Dumfriesshire.
		1807		

ANDREW SYMINGTON, A.M., - Paisley. ARCHIBALD ROGERSON, -- Darvel. JOHN SPROTT, - Galloway. JOHN DICKSON. - Ireland. - Dumfriesshire. ANDREW IRVINE.

1808.

Archibald M. Rogerson,	- Darvel.	
Јони Gівв,	- Hollytown.	
Andrew Invine,	- Dumfriesshire.	
DAVID ARMSTRONG, -	- Eskdalemoor.	
JAMES DOUGLAS,	- Kirkcudbrightshir	е.
MATTHEW ADAM	. Avrshire.	

1809.

John Gibb, -- Hollytown. ANDREW IRVINE, - Dumfriesshire. - Eskdalemoor. DAVID ARMSTRONG, James Douglas, -- Kirkcudbrightshire. - Hollytown. EDWARD GIBB,

MATTHEW ADAM, -- Ayrshire.

1810.

- Eskdalemoor. DAVID ARMSTRONG, JAMES DOUGLAS, . - Kirkcadbrightshire. - - Airdrie. John Jeffray, MATTHEW ADAM, - Ayrshire,

1411.

DAVID ARMEROSC, - - Eshdelencoe.

JAMES DOUGLAS, - - - Kirkoedhrightshire.

JOHN JEFFRAY, - - - Airdeie.

JOHN COURTAS, - - - Dumfries.

1812.

DAVID ARMSTRONG, - - Eskdalemoor.

JAMES DOUGLAS, - - - Kirkendbrightshire.

JOHN JEFFRAY, - - - Airdrie.

JOHN COURTAS, - - - Dumfries.

JOHN OSBORNE, - - Darvel.
HUGH YOUNG, - - Darvel.

1813.

JOHN JEFFRAY, - - - Airdrie.

JOHN COURTAS, - - - Dumfries.

JOHN OSBORNE, - - - Darvel.

HUGH YOUNG, - - - Darvel.

JAMES IRVINE, - - Ireland.

THOMAS MINUSELL. - I Ireland.

1814.

- Airdrie. JOHN JEFFRAY, JOHN COURTAS. · Dumfries. JOHN OSBORNE, - Darvel. HUGH YOUNG. - Darvel JAMES IRVINE, - Ireland. ARTHUR FULLARION, - Ireland. JAMES STEWART. -PETER M'INDOE, A.M., -- Stonehouse. WILLIAM STMINGTON. - Paisley.

1815.

JOHN ORBORNE, - - - Darvel. Hugh Young, - - - Darvel. PRING M'IMDON, A.M., - Stemehouse,

	08		
WILLIAM STMINGTON,			Paisley.
John Milwain, -	-		Strangaer.
John Martin, -	-	-	Airdrie.
JOHN HAWTHORN, -	-	-	Ireland.
SAMUEL CARLILE, -	•	•	Ireland.
	18 16 .		
Hugh Young, -	-	-	Darvel.
John Osborne, -		-	Darvel.
PETER M'INDOE, A.M.,	•	-	Stonehouse,
WILLIAM SYMINGTON,		•	Paisley.
CAMPBELL MADDEN,	•		Ireland.
ROBERT WINNING, A.M.	,		Paisley.
William Anderson, A.	М.,	•	Ireland.
	1817.		
PETER M'INDOE, A.M.,		-	Stonehouse.
WILLIAM SYMINGTON,			Paialey.
JOHN MILWAIN, -	•	•	Stranraer.
ROBERT WINNING, A.M.	,		Paisley.
John Fleming, -	•	•	Darvel
	1819.		
ROBERT WINNING, A.M.	.,		Paisley.
JOHM MILWAIN, -	•	•	Stranraer.
JOHN CAMPBELL, -	•	•	Lorn.
James Henderson,	•	•	<u> </u>

CHAPTER VIII.

SOME CRAIGS STUDENTS.

No excuse is necessary for introducing an account of some of these students. Their after history was largely determined, no doubt, by the influence of their Professor's teaching and character. As they were scattered over the land, and abroad, they could not fail to think gratefully of the seat of the Theological Hall, where in part, or wholly, they had been trained in sacred learning.

MR JOSIAS ALEXANDER came from Belfast. His name only occurs once in the list of the Stirling Hall—in the year 1805. He was settled in his native city as the first R.P. minister. He was singularly popular and most successful in the work of his ministry. He died at the age of 41, beloved by his congregation and the community at large.

Andrew Symington, A.M., who studied at Stirling in 1805-6 and 7, was ordained in Paisley in 1809, and died there in 1853. He used to speak with veneration of the Professor of theology at whose feet he had sat in the vestry of the Craigs Church. He was an eminent



THE REV. PROF. ANDREW SYMINGTON, D.D., PAISLEY.



minister in his day, and in 1820 was elected to succeed Mr McMillan in the Professorship.

It is told that on one occasion, a student stated, when entering his name on the roll of the Moral Philosophy Class in the University of Edinburgh, that he came from Paisley. Professor Wilson (Christopher North) immediately began to ask about his old friend Symington, whom he described as exactly as if he had been a regular hearer of his from Sabbath to Sabbath. "Christopher" wound up, as a climax to his eulogy, by saying "that Dr Symington was the only exception that he knew to the aphorism of Scripture that a prophet is not without honour save in his own country, for, wherever he was, he could not but gather round him the respect and homage of all." Professor Symington, while prominent as a minister and as a man, seems to have fairly captivated the hearts of his students. He was witty as well as wise.

One of his students had a habit, when delivering his exercises in the class, of catching hold of his forelock. The awkwardness of this gesture was pointed out to him. The student replied that Sir William Hamilton used to do the same. "Ah!" said the Professor, "but he was a philosopher, and would often need to be in touch with 'Lecke on the understanding."

The Rev. J. H. Thomson of Hightae, Dumfriesshire, one of the greatest living authorities on Covenanting History and Literature, furnishes me with some interesting notes as to Dr Symington's influence as a Professor. says, "I studied a session under Dr John Brown of the United Presbyterian Church: occasionally I attended Dr Eadie; I had a session under Dr John Duncan in the New College, but the influences under Dr Andrew Symington were far more moulding. You came most closely to him. In manner, he was courtly and winning -in Theology, he seems to have read everything, and in his conversation and life, he was experimental theology embodied. He knew Hebrew, although his pronounciation was different from what I had learned. You could not make a mistake without his detecting it."

The profound respect in which Dr Andrew was held in Paisley was evidenced by the fact that on the occasion of a riot in the town, during which many roughs perambulated the streets, smashing windows and other property; with one consent they passed the Professor's house, leaving it unharmed. After his death, in 1853, the Theological Hall Committee, while claiming for this old Craigs student "a true vein of original and native genius," said it was a simple fact that "since the Revolution, the grave never closed over a man to whom the Church was under deeper obligation."

ARCHIBALD ROGERSON studied at Stirling in 1805-6-7 and 8. He came from Darvel, Ayrshire. He was ordained to the ministry in his native place in 1810. Mr Rogerson was an excellent pastor, and a capital man of business. He was Clerk to the Synod for about 30 years. He died at Darvel in 1850,

ROBERT WINNING, A.M., attended Mr McMillan's classes 1816, 1817, and 1819. He was ordained at Eaglesham in 1826. He was a great favourite as a man and as a minister. He died in 1856.

Mr John Sprott studied here for at least three sessions—1805-6-7. In a biographical notice of him which I have seen, it is stated that he studied for four sessions at the Divinity Hall. This would make him a student at Stirling in 1803 as well as in the years mentioned. He came from the farm of Caldons, in the parish of Stoneykirk, Wigtownshire, where he was born in 1780. At the age of 20 he entered the University of Edinburgh, where he studied for four years. Then came his Divinity course, and his license as a preacher in 1809. He did not take any appointment in this country, although called in 1810 by the congregation at "Water of Orr" (Urr), Kirkcudbrightshire. Later on he joined the Synod of Relief. In 1818 Mr Sprott sailed for New Brunswick. For two years he preached throughout Nova Scotia, and was ordained at Windsor in that province. From 1825 to 1849 Mr Sprott laboured at Musquodoboit. From that date onward he went on preaching tours in the States, Newfoundland, and Nova Scotia. This student in the Craigs of Stirling died in 1869, when almost 90 years old. He was without doubt one of the great founders of Scottish Christianity in the lower provinces of British North America. He cannot be forgotten over the wide region in which he laboured; it may be that some of our "kin beyond the sea" may come to know that he is remembered in one of the places of his youth.

Mr Sprott was such a remarkable man that we cannot pass him by with only a statistical notice. He took high testimonials with him from this side of the water. One of them said he was "a man of genius." This testimony was true. For one thing he had a fine start in life. He had the physical frame of a sturdy, if not tall, Galloway farmer's son. Bodily infirmity did not touch him till he was over 80. He needed all his strength in his adventurous life. He used to say near the close of his days that "his horse had been in almost every stable in the province of Nova Scotia."

"He had crossed rivers," says a writer in the Presbyterian Witness of Halifax, Nova Scotia, "on floating cakes of ice. Once the floor of the house where he was preaching gave way and the whole congregation was precipitated to the bottom of the cellar. On one occasion his horse and waggon went over the side of a bridge and fell into the stream below; and on another, over the edge of a declivity, where a tree arrested their downward course, and his life was saved. In the forest the bear and the moose frequently crossed his path; and once on Sheet Harbor road a pack of wolves pursued his dog, and chased him under the horse's feet."

Mr Sprott used to say he had "a memory like a camel." Thus, he could not forget his Stirling

theology. But when it came forth in the practical work of his ministry, it came through a large nature and a rich imagination. His great principle was to advance his Master's cause everywhere and in all companies. He could be solemn, humorous, satirical, and again serious, in as many sentences. Unconventional sometimes to a degree, Mr Sprott tried to see good in everything. He had no patience with small ecclesiastical differences, so he used to say that "there were many things in the Church of England which Presbyterians would do well to imitate."

One can imagine how the settlers in lonely places would welcome the visits of this fine, healthy, breezy Christian. An evening in a log cabin, with him as guest, would be a treat of exceeding rarity. Stories of his youth in Galloway, with ancedotes of its Raiders: the fine times he had, when, as a youth, he travelled long but not weary miles to attend Communion services; recollections of Auld Reekie and its College when the century was opening: how he had enjoyed Professor McMillan's preaching on the Sabbaths in the Kirk, and profited by that good man's lectures in the College in the Craigs of Stirling: his perils and dangers and jovs as he travelled by sea or land-all these and more would fill, with laughter and tears, the too short evening spent in the stillness of the primeval forest; then the Psalm, and the Chapter, and a specimen of the fine devotional utterance of this big human heart; and then, rest. The growl of a passing bear might waken the women folks in the night, but not Mr Sprott.

Why has not a collection of this man's letters which he wrote to the Halifax and Wigtonshire papers been got together? They deserve something better than oblivion. Take, as a specimen, this extract from one of them. It may help us to realise the scene at "the back of the desert" in the days of the old Craigs Communions in the King's Park.

The scene is Newton-Stewart, the occasion the Sabbath of a communion season.

"At an early hour on the Sabbath the Rev. James Reid appeared on the green, with a bunch of grey-headed elders at his back. They had a grave appearance, with deep-reflecting fore-heads, and could scarcely have stopped short of Calvinism, even if they had wished it. A few minutes were spent at the tent-door, in cordial salutations, in shaking hands with the strange ministers, and kind enquiries after each other's welfare. The service commenced with a storm of music which made the hills echo; for though they had not that cultivated taste for sacred music which our congregations have in Nova Scotia, yet, they all joined in the singing, and did the best they could.

"The action sermon was usually on the sufferings of Christ, and though little new was to be expected here, yet there was often a vigour and freshness in the description, so that I imagined I saw the vinegar countenances of the Pharisees who condemned him, the helmets of

the soldiers, and the big tears rolling down the cheeks of the fishermen of Galilee. When the minister descended from the tent to the head of the table, to offer up the consecration prayer, such a stillness prevailed that you might have heard the buzzing of a fly, or the falling of a needle. It was indeed a solemn moment and a lovely sight, to see 150 people of some standing in religion, slowly moving to the Lord's table, and taking into their hands the memorials of his love, and the seals of their pardon; such a sight could not fail to do a reflecting man some good. There the flowers of affection bloomed, which, in full bloom, are to adorn the paradise above."

At the close of the same letter Mr Sprott tells out his sentiments as to the old and new lands. both of which he loved. He is writing to a friend in Glasgow :- "I feel no regrets at leaving my native land. I have enjoyed abundance of mercies in my adopted country, yet I sometimes envy your happier lot in remaining among your kindred and your people. You are preaching the gospel in an old settled country, improved by the labour of centuries, in sight of the towers of the University, and near John Knox's monument. I am sowing the seeds of truth in a new soil, manured with the leaves of the forest, and lately reclaimed from the wandering redskins. When you die you will be gathered to the City of your fathers' sepulchres. I must sleep in the green woods, and my bones must mingle with the dust of the emigrant and the Indian, and other children of the forest. But on the morning of the Resurrection our Saviour's voice shall be heard over all the kingdoms of the dead, and a way shall be open to our Father's house from every land." Twice during his ministry in Nova Scotia he revisited Scotland. These visits occurred in 1834 and 1844. He called them "pilgrimages of affection."

It must have been on the latter of these that an incident occurred which will go a good way to show what the old minister meant when he sent Mr Sprott away in 1818 with a letter in his hand saving he was a man of genius.

In 1844 there was great discussion and heated in the land over the refusal of sites for Free Churches. Mr Sprott got an account of the substance of the contention from Dr Goold, and he was astonished that any laird should refuse a site for the erection of a place where God was to be worshipped. He turned to his informant and said with great emphasis, "Why, sir, the Indian will spread his fur for the white man to worship on." Dr Guthrie, when the remark was reported to him, said that that was the best thing that had been said on the sites question.

Mr Sprott's life was active and picturesque all through. In characteristic phrase he used to say, even when old, that "he found idleness very inconvenient."

Mr Sprott was thrice married. His second son by his third wife is the Rev. George Washington Sprott, D.D. of North Berwick, an eminent authority on the literature, and specially the litergies, of the Scottish Church, DAVID ARMSTRONG studied at Stirling in 1809-10-11, and 12. He came from the upland region of Eakdalemoor. He was settled at Glasgow (Calton congregation) in 1815. He was in the succession of John McMillan II. His congregation developed into the present Great Hamilton Street Church. He died in 1838. He was a man of unaffected piety and solid worth.

HUGH YOUNG studied here for five sessions, beginning in 1812. He was a native of Ayrahire. He entered at Glasgow University in 1807. He was a most painstaking student there and at the Hall. After finishing his studies he was licensed in 1817, and ordained at Laurieston, 1822. After a quiet, earnest—and, in its later days—somewhat troubled ministry of 40 years, he died suddenly when about to start for his Sabbath duties on Sabbath morning, 20th April, 1862.

Peter Macindon, A.M., studied here for four consecutive sessions, of which 1814 was the first. He was a native of the parish of Glassford, Lanarkshire. When young, he often attended the ministrations of Dr Mason of Wishawtown. The distance he had to walk was about nine miles, and he had to ford the Clyde going and returning. He studied at Glasgow University, where he graduated M.A. Then came his course of Divinity in the Craigs of Stirling. He had three calls presented to him—from Eaglesham, Loanhead, and Chirnside. He accepted the last, and was ordained in 1819. In 1839 he

succeeded Mr Adam Brewn at Kilmarnock; and was created D.D. in 1846. For some years Dr Macindoe edited "The Scottish Advocate." He was a somewhat prolific author—one of his minor publications being a sermon occasioned by the death of the Rev. James M'Kinlay, D.D., of Kilmarnock—apropos of whose settlement, in 1786, Burns wrote his poem, "The Ordination." Dr Macindoe spent some of his closing days at Bridge of Allan. He died at Troon in 1850.

WILLIAM SYMINGTON'S name appears on the roll of the Stirling Hall for four successive years from 1814. He was a brother, and ten years the junior, of Andrew Symington, to whom reference has already been made. A strong exuberant youth he must have been when at the Paisley Grammar School. Referring to his youthful scrapes, a servant in his father's house once said, in respect of his aspirations—even at that early age—towards the work of the ministry, "They'll be scant o' wood for the tabernacle, if they take thee to make a pin o't."

In 1810 William began his studies in Glasgow University, which he attended for four years, latterly with distinction. Then he came to Stirling for his Theology. "The picturesque situation and environs of the ancient town," says his son, the late Rev. Dr A. Macleod Symington of Birkenhead, "and its stirring associations, had many charms for him. For four successive sessions he here 'sat at the feet of Gamaliel,' and found, as so many have done, his Hall days to be among the happiest of his



REV. PROF. WM. SYMINGTON, D.D., GLASGOW.



life." After being licensed in 1818, he got himself equipped with pony and saddlebags, and set forth among the vacancies of the Church. His pony—in his diary he always calls him "The Irishman"—carried him from Perthshire to Galloway, and from Berwick to the Western Highlands. Competing calls reached him from Airdrie and Stranraer, which latter he accepted. His ordination took place in August, 1819. As a specimen of early steamboat travelling, take this account of how the young minister got from Renfrew to Stranraer, in the steamer "Rob Roy":—

"We came to Greenock about eleven o'clock, but had to wait nearly five hours on the mending of the boiler. We left Greenock at four, and were at sea all night. The wind was what sailors call 'half a gale,' and it was right ahead. Every passenger on board was sick. I occasionally left my place and scrambled up on deck to gratify myself with whatever could be seen—the lights on different parts of the coast, the island of Arran, the rock Ailsa, &c. We got to Loch Ryan soon after break of day, and were landed at Stranraer about six o'cleck on Sabbath morning."

The ministry which began after that voyage was a notable one. Mr Symington was most popular as a preacher. Sir Andrew and Lady Agnew of Lochnaw and Lady Hay of Dunraggat were glad occasionally to find seats among the crowd who waited on his ministry. What Dr Chalmers was at that time to Glasgow, what

Dr Andrew Thomson was to Edinburgh similar in many ways was William Symington in Wigtonshire and Galloway.

An incident illustrative of this point occurred at the ordination of the fourth minister of the Craigs in 1876. The minister of his boyhoodthe late Rev. Dr Crichton of Inverbrothock Free Church, Arbroath - was introduced by him to a son of the subject of the present notice—also a Dr William Symington. Crichton said to him-"Sir, I used, when a boy, to journey with my people to hear a minister of your name preach at Irongray, near Dumfries. He was a great evangelical preacher, when that kind of preaching was rare." "That man, sir," said Dr Symington, "was my father." There was a curious link here between three generations. That I should have been ordained to the ministry by one whose father's influence had so powerfully told upon the minister who baptized me, struck me at the time as remarkable.

1839 was marked by three notable events in the life of William Symington. He published his book, "Messiah, the Prince;" he was created D.D. by the University of Edinburgh; he removed from Stranraer to Glasgow. From that time to 1862 Great Hamilton Street Church had a Christian orator for its minister; and Glasgow had no better advocate of Christian truth, nor a more high-toned philanthropist. Dr Symington was a great friend of Dr Chalmers. The proposal in the Senatus of Edinburgh University to confer the degree of D.D. on

Mr Symington was proposed by him, and seconded by Dr Welsh. No wonder then that when the Disruption came Dr Symington not only sympathised largely with the movement. but actually walked in the historical procession from St. Andrew's Church to Cannonmills. When any one said he wondered why Dr Symington did not then join the Free Church, he used to say-"With a great sum they purchased their freedom, but I was free-born." In 1854 Dr Symington, this old Craigs student, was called to fill the chair of Systematic Theology on the death of his much lamented brother, Dr Goold at the same time Dr Andrew. was appointed to a new chair of Biblical Literature and Church History. His success as an author, his lucidity and power as an expositor, his inbred dignity of manner, tempered with the courtesy of a Christian gentleman, marked him out for academical position. So amply did he fulfil and surpass expectation, that, when he died in 1862, good people of all denominations mourned over him, while the Church he had served and adorned felt and expressed all the sadness of a widow's woe. For a successor, the Synod had again to turn to the Craigs of Stirling, where so long before Dr William Symington had been trained.

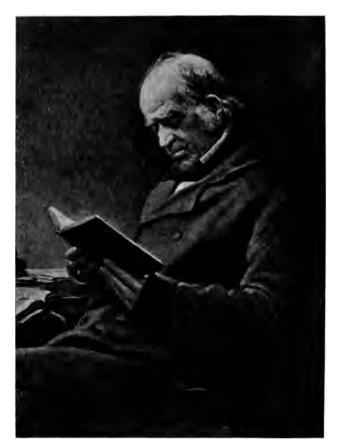
JOHN MILWAIN was born at Stonykirk, Wigtonshire; studied at Stirling 1815-17-19. He had three calls, and chose Douglas Water, where he was erdained in 1822. He resigned, through failing strength, in 1859. Mr Milwain was an enthusiastic Covenanter. "Undervalue," said he, "our covenanting ancestors as you please; call their patriotism rebellion, their zeal bigotry and intolerance, if you choose; yet it will remain an incontrovertable fact till the day of doom, that we owe all our privileges—civil and religious—all the freedom of the British constitution, to the stern and uncompromising spirit of the 'true blue Presbyterians."

WILLIAM ANDERSON, A.M., studied at the Stirling Hall for only one session—that of 1816. He was born near Coleraine, Ireland; studied with distinction at the University of Glasgow; occupied the pulpit of Professor McMillan during the time he spent at Bath in 1819; was settled at Loanhead near Edinburgh in 1820. He had a long ministry of nearly 45 years, during which he was never laid aside from his pulpit duties. He died in 1866, and is buried at Lasswade.

JOHN CAMPBELL, from Lorn, studied Divinity at Stirling during session 1819. He finished his course of theological training at Paisley, under Dr A. Symington.

Mr Campbell was ordained at Newton-Stewart in 1830. After that date he ministered to the people of his native district. He was a simple, unobtrusive man. He died at Balchuan, Argyllshire, in 1867, in his 82nd year.





THOMAS NELSON.

CHAPTER IX.

SOME CRAIGS FOLKS.

THOMAS NELSON was born at Throsk, near Stirling, in the year 1780. When Ebenezer Erskine left the Church of Scotland in 1733, with a large following, Nelson's grandmother was of the company. This was not wonderful, because for generations piety of the deep old type had been one of the traditions of the Nelson family. Thomas's father worked a small farm, and in addition was occasionally employed at a neighbouring brick and tile work. He was a good but not ambitious man. He was long a manager of the Craigs Kirk. His name appears variously as William Nilson, Neilson, Nielson, and Nelson. He and his wife - like-minded in religious matters, but more active-joined the old Dissenters in Stirling-probably in 1766. Their son Thomas was born in 1780, and was baptized by Mr McMillan. I have seen it stated that he was the first child baptized by that eminent minister.

Like Hugh Miller—next to whose grave he is buried in the Grange Cemetery, Edinburgh— Thomas Nelson could have written an interesting chapter on his "Schools and Schoolmasters." In these days, educational facilities—especially

in country places—were of the most limited description. Thomas was first introduced to the mysteries of learning by a worthy lady at the Throsk, named Mrs Abercrombie. But her tuition did not lead him far beyond the alphabet, His second school—its master is nameless—was one where reading and writing only were taught. Arithmetic lay outside the purview of the teacher. When the supply of reading ran short, as it was bound to do in those days, new devices had to be resorted to to fill up the time. One of these is noteworthy. His master, for lack of other exercise, caused Thomas to practise the art of reading a book upside down. This accomplishment is new rare. So small was this primitive educational establishment, that on one occasion the attendance was for some time reduced to one pupil. That pupil was Thomas Nelson. Can we wonder then that on sultry summer days part of the school time was spent by both in the arms of Morpheus! Such is the fact, and it suggests to us another picturecontaining not so many figures, it is true, as the famous "Village School," painted by Thomas Webster, R.A.—but the figures it does comprise more peaceful both in tone and pose than that Mr More was by the famous academician. Thomas Nelson's third teacher. He had a good deal of ability and patriotism. Under him his promising pupil made much progress. Bannockburn field was not far away. Mr More would doubtless fire the Scottish ardour of his scholars by accounts of the valour of Bruce and Wallace,

But Nelson was the hero of the hour. Instead of ancient history, the teacher used to regale his pupils sometimes for a whole forenoon by relating such modern exploits as Nelson's at the Battle of the Nile. The heart of the Throak youth would glow with pride at the thought that he shared the hero's name-for although then and for years afterwards Thomas spelled his name Neilson, yet in Scotland long ago the pronounciation of both forms was the same. At the age of 16, the pupil of Mr More became a teacher himself. He was young for such an office, but he kept good order, and we may vouch for his faithfulness. At the time at which we have now arrived-about 1796-ambitious wouths in this country were thinking much about pushing their fortunes abroad. A favourite project was to emigrate to the West Indies. It was not so long before this that Burns had written in view of his own intended emigration-"Will you go to the Indies, my Mary?" There was a vessel lying at Alloa bound for that distant land. In it, it had been arranged that Thomas should bid good-bye to the Throsk and to Scotland. He packed his few belongings, and, accompanied by his father, set out for South Alloa. On the way, among other matters of conversation, this question was asked by his godly parent-"Thomas, my boy, have you ever thought that where you are going you will be far away from the means of grace?" The lad reflected, and replied-"No. father, I never thought of that, and I won't go." This incident shows the deep hold that religious considerations had upon this young man's heart. The man who made—humanly speaking—these deep impressions upon him was, according to his own testimony, the Rev. John McMillan. Mr Nelson never ceased to cherish the profoundest veneration for the minister of his early years, both on account of the dignity of his personal character and his high-toned spiritual ministrations. To the glad surprise of the mother, no doubt, two wayfarers instead of one returned to the humble Throak cottage. The emigration scheme being out of the way, the next question was about an immediate means of livelihood. Thomas all his life was one who must be "diligent in business." He got employment in a distillery at Craigend, but the work was distasteful, and he gave it up on that account, and also because he could not reconcile it with his conscience to work on the Sabbath. An incident of this period of his life deserves mention. At a colliery near by, Symington, the engineer, whose engine was first used for purposes of navigation, was manager. Mr Miller of Dalswinton had requested Symington to construct an engine to be so applied. Thomas Nelson was one of the friends who sailed with the Inventor in a model steamboat on Carronwater. It is worth while noting also in this connection that Henry Bell of Helensburgh was a friend of Thomas—who sailed with him in the "Comet," his first steamer. Reluctant to leave his early haunts, Thomas Nelson then tried to get a situation in a pottery near home, but his

father gave him no encouragement in this direction. At length Nelson set out for London, where he had great difficulty in obtaining employment. After honourably discharging his obligations to his landlady he was reduced to a single coin. Even this he parted with to a beggar. In his penniless condition he accosted every likely-looking gentleman he met, and asked if he knew of any situation open to a lad like himself. Soon he heard of a place in the office of a publisher in Paternoster Row. He applied for it, and was successful. The work was most congenial to one of his tastes, for he had always loved books, especially those of a religious character. This part of Mr Nelson's career was brightened by the acquaintance of one who, like himself, rose to eminence—the late Alderman Kelly-who became Lord Mayor of London. When young Nelson prospered to some extent, like the canny Scot he was, he determined to lodge his savings in the Bank of England. After a time he required some of the money, and made out a cheque for the amount. But he could not get the money because he had signed his name Neilson, and he was entered on the Bank books as Nelson. To get the money he had to conform. So it comes about that the famous firm bearing his name is Thomas Nelson and not Thomas Neilson & Sons. Telling the story to M. S. Tait, Esq., Glasgow, Mr Nelson added, with the twinkle of a joker, "and thus, like the great naval hero of the same name, I lost an 'i' in the service of my country." In

the metropolis he did not forget the early precepts of his home, nor the godly counsels of his spiritual father in the Craigs of Stirling. With others like-minded — all of the old Covenanting stock—he carried on a prayer meeting. All the while he must have kept up correspondence with Mr McMillan, for at Hamilton, in 1804, there was a representation from him asking that a minister should be sent to London for a time to give the members of the Praying Society a supply of Gospel ordinances. The Rev. John Reid was sent to London for five Sabbaths in 1805, and, at the suggestion of the Society, a short statement of principles was drawn up and printed, "as a habile mean for promoting a knowledge of the Reformation principles of the Church of Scotland." Obtaining an agency for a publishing house in London, Thomas Nelson started for Edinburgh in 1808. In July of that year he came back to the Throsk with two objects in view. One was, to see a brother who was ailing at the time. The other was, that the Sacrament was to be dispensed at Stirling, by the venerable minister who baptized him, on the third Sabbath of that month. So he came to the Craigs, and was admitted to the full Communion of the Church. He had never forgotten the minister and friend of his earlier For—as Dr Goold has beautifully put it, in a biographical sketch in the Reformed Presbyterian Magazine for May, 1861-"in London, his heart deeply imbued with the holy associations of his boyhood, fondly turned

to the humble congregation of the Craigs at Stirling as the Jerusalem which all the splendours of Babylon could not induce him to forget." Thomas Nelson would be of the company in the Well Green on the occasion when Mr McMillan came down from Viewforth accompanied by the Rev. Messrs John Reid, John Fairley, and William Goold-and Mr James Reid, Probationer, whom the Presbytery had appointed to assist at that Communion Season at Stirling. Mr Nelson's name appears on the Roll of the Edinburgh congregation in 1809. In 1811 he was chosen an elder. Until his death, in 1861, his busy life was filled up to the measure of his strength with various forms of Christian usefulness. Precentor. Treasurer. Representative Elder in the Church Courts-in these and other ways he was a tower of strength to the Christian community he loved so well.

The great publishing house associated with the honoured name of Thomas Nelson arose from humble beginnings. Many will remember the picturesque old tenement at the West Bow, Edinburgh. It was an old timber-fronted "land," each storey projecting outwards farther than that below it. In the little piazza at the corner of the Bow and the High Street Thomas Nelson started his first book store, which was soon filled with second-hand volumes. Among others, the students at the University soon found it to their advantage to deal with him. The late Rev. Dr Crichton told me that the sterling integrity of Mr Nelson commended him

and his wares to them. What he stated to be the price of a given volume they knew must be just. The business grew, and by-and-bye Mr Nelson began in a small way as publisher. Curwen, in his "History of Booksellers," says that "Nelson in this little corner shop off the West Bow, commencing with a humble reprint of 'The Vicar of Wakefield,' arrived in time at the more ponderous honour of Josephus." Reprints of standard religious works such as Paley, Leighton, and Romaine followed. These were so cheap that booksellers would have nothing to do with them, so that for a time they had to be sold by auction at fairs throughout the country.

At first Mr Nelson resided in Trotter's Close, near his place of business. He soon removed to Gordon House, on the site of the Assembly Hall, while his business was transferred to the famous old palace of Mary of Guise, on the site of the Free Assembly Hall and the New College. In 1843 the firm-his sons William and Thomas had ere this joined as partners-removed to the commodious premises at Hope Park, which great establishment perished by fire in 1878. The beautiful, complete, and well-ordered place of business at Parkside, with its hundreds of employees, bears emphatic testimony to the success which attends well-directed effort carried out on the foundation of good principle. All over the English speaking world, the name of the boy from the Throak is known, and it is a synonym for honest, substantial, beautiful work.

For the last twenty-five years of his life Mr Nelson was pretty much an invalid—except from 1843 to 1850, when he enjoyed a respite from illness. One of his sons—the late Rev. Dr John Nelson of Greenock—has left behind him a beautifully written sketch of his father's closing days, which was published in the Christian Treasury for 1861. It shows him as the suffering yet rejoicing saint, and abounds with passages which manifest his deep religious experience. Prayer was the vocabulary of his heart.

A ministerial friend who had called one day, and on account of another engagement, could not find time for the exercise of devotion, was reminded of this on the occasion of his next call with the words—"We will take the prayer first to-day." When he was informed of his rapidly approaching end, after receiving the message, he calmly remarked, taking up his New Testament—"Now, I must finish my chapter." Mr Nelson died at Abden House, Edinburgh, on the 23rd March, 1861.

At the Union Assembly—that of 1876—when the Free and Reformed Presbyterian Churches of Scotland became one, I had the pleasure of being kindly entertained by the widow of him whose early history was so intimately and sacredly bound up with the Craigs congregation. I cannot forget my hostess. She seemed to me the very model of a Christian lady—sweet, managing, motherly. Then, and on subsequent occasions, I had the privilege of meeting all the members of Thomas Nelson's family.

WILLIAM (named after his grandfather, the old Craigs manager) was full of his projects for the completion of his restoration of historical portions of Edinburgh Castle at the Assembly time of 1887. He explained them all to Provost Swan of Kirkcaldy and myself as we perambulated the ferneries at Salisbury Green. The Provost (that "lump of love," as the late Henry Drummond of Stirling, father of the late Professor Drummond, used to call him) regaled us on the same occasion with reminiscences of the time when Thomas Carlyle was his teacher. Mr Nelson was anticipating then an autumn tour in Greece. But on the very day he was to sail, one touched him, and said, "Friend, come up higher."

THOMAS—who deserves the grateful remembrance of the generations of school children, for he was the originator of the extensive series of school-books which have found their way round the world—he also has joined the majority, but he has left by his princely benefaction to the poor, a permanent reminder of his name. The Pulpit Bible still in use in the Craigs was presented by him to the congregation, when my predecessor was settled in 1849.

The Rev. Dr John Nelson (successor to Dr Patrick Macfarlane, and predecessor of Dr Hugh Macmillan of Greenock), a saintly, lovable, accomplished minister, died in 1878, only six weeks after his mother, whom he devotedly loved, was called to her rest.

James, always of a shy, retiring, but most kindly disposition, has left us; and so, of the family, only the daughters remain—one the widow of the Hon. George Brown of Toronto; and the other, Miss Nelson, who retains the dwelling of her father and mother, with its beautiful prospect past Arthur's Seat and over Duddingston Loch, to where North Berwick Law stands sentinel—looking up the Forth, and out into the sea.

GEORGE M. Brown, Esq., a grandson of the founder, to whom I am indebted for kind and valuable help, has, meantime, a chief hand in carrying out worthily the traditions of the house of Thomas Nelson & Sons.

ALEXANDER PEARSON belonged to the Dunblane quarter of the congregation. So far as I can gather, he was what was called in the Cathedral city an "agent" for the manufacturers. I take this to mean that he distributed yarn to weavers and had it returned to him in the form of cloth, he paying them for their labour.

I do not know when he joined the congregation, or when he was called to office therein. The first entry containing his name is of date April 8th, 1803. Judging from the regularity with which his name appears as officiating at the plate, I should think he deserves notice as a most exemplary member of the Craigs Church. The late ex-Bailie Shearer told me that Mr Pearson and his company from Dunblane used

to pass Bridge of Allan with such regularity that the good folks there used to set their clocks on the Sabbath mornings by them.

To save shoe-leather in the old days, some of the people used to walk bare-footed. When they came to the Old Bridge they used to dip their feet in the river, and then, having put on stockings and shoes, pass through the town to the Kirk. The reverse process, excluding of course the washing, was performed at the Bridge on their homeward way. Mr Pearson showed his attachment to the congregation by a considerable legacy, as we shall see further on. It goes without saying that he was a man of piety. He was also a man of tact, of which the following story furnishes ample proof.

On one occasion, Mr Pearson was in the Edinburgh district, whether at a Presbytery meeting as a representative elder or at a communion I cannot tell,—I favour the latter supposition. He came home from Leith by steamer. It was in the early days of this mode of conveyance, and, as in the case of Dr Wm. Symington's voyage from Renfrew to Stranzaer, even a short journey took a considerable time. Among the passengers were a military captain and his company on their way to Stirling Castle. The soldiers were a rough, swearing, drinking lot; how to administer a rebuke pleasantly yet effectually was the problem which exercised the mind of the good elder. At length he boldly advanced to them and said-"The day is wearing on, and our journey is a long one, what do you say, lads, to

while away the time with guesses?" The suggestion was hailed as a happy one, and the proposer of the amusement was asked to begin. This was the first "guess" that he proposed :-"What is it that some men are constantly doing, that the devils cannot do?" There was much perplexity and many vain attempts at a solution. At last all the soldiers gave it up. On being appealed to for the answer, "Well," said the worthy Craigs elder, "Some men are constantly doing what the devils cannot do, for the devils cannot ask their Maker to damn them." This was a sermon without sermonising. might be more "guesses" on the journey-I cannot say as to that—but profanity would not be ventured on again in such a presence. Mr Pearson died in the spring of 1838. On 13th April of that year the Kirk Session say that they "have to record the death of A. Pearson, for many years elder in the congregation, and feel called to bear their testimony to his piety and faithfulness as a member and office-bearer in the church."

Mr Peter Jaffrey or Jeffrey was a most exemplary member, manager, and elder in the Kirk in the Craigs of Stirling. He had a farm at the Throsk, and besides, carried on business as a brick and tile maker. He enjoyed, as he richly deserved, the esteem of all who came in contact with him for his sterling business qualities and his admirable Christian character. If anything were needed in the form of active or financial

help, Mr Jeffrey's name in the old treasurers' books always stands among the foremost. For many long years he was press of the congregation. Mr Jeffrey died in 1842. His loss is noticed in a few pregnant words by the Kirk Session. They say: — "He was a man of extensive Christian experience, sound and unaffected piety, and enlightened zeal and fidelity in the cause of Christ."

To John Wordie, Esq., Glasgow, a "Captain of Industry," and a warm friend of Art, as well as an enthusiastic "Son of the Rock," I am indebted for particulars of some of Mr Jeffrey's family.

Thomas carried on the farm at the Throsk. He died unmarried at Lenzie, in 1883.

JOHN and DAVID carried on business as brewers in Edinburgh. The latter is now the only surviving son, and he has vivid recollections of the strict training of his early days. In a letter of his which I have seen, Mr Jeffrey gives the old Craigs folks the character of having been "extremely narrow but very upright." When for any reason there was no preaching in the Craigs, Mr Jeffrey remembers that the whole family were ordered home—an order which was honoured in the breach by some, and in the observance by others.

It was a Craigs member from the direction of the Throsk of whom the story is told, that having been met on his way home during Church hours by a neighbour, and having been reminded that there were other places of worship in Stirling

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open if the Craigs Kirk was abut for the day, replied—"Ah! but I like to eat my dinner oot o' a clean dish."

There are still narrow ways of apprehending the duty of faithfulness.

WILLIAM was minister of the Parish of Riccarton, near Kilmarnock.

The eldest of Mr Jeffrey's daughters was ANNE (Mrs M'Ewan) of Alloa. The only survivors of her family are Mrs James Younger, Alloa, and William M'Ewan, Esq., M.P., the donor of the splendid M'Ewan Hall to the University of Edinburgh — a princely gift, amounting, in money value, to over £100,000.

JANET (the second of that name) became the wife of William Wordie, Esq., Glasgow. Messrs John and Peter Wordie are her sons. She still survives, at an advanced age.

CHAPTER X.

A LONG VACANCY.

NOTES ON THEOLOGICAL TRAINING.

For some time after Professor McMillan's death, the congregation took no steps towards filling up the vacancy caused by the loss of him whom they lovingly call "their worthy and eminent pastor." The reason for delay was an honourable one. From the long illness and extra expenditure incurred, there were some financial obligations which they set about clearing off before incurring any fresh outlay. The managers had many and anxious meetings about this matter, always under the presidency of Mr Peter Jeffrey—that worthy man from his Christian character and his liberality always standing high in the estimation of his brethren.

At length Mr George Robertson was sent on a long journey to Kelso, to a Presbytery meeting held on 16th and 17th December, 1823—a journey which cost the congregation £3—to present a petition for a moderation in a call. This was granted, and the Rev. Hugh Young of Laurieston moderated as requested on 14th January, 1824.

Mr James Dick of Strabane, Ireland, was the unanimous choice of the people; but Mr Young ebjected strongly to his name being inserted, it not being known to the brethren that Mr Dick was a licentiate, or that, if he were, he had been regularly transferred to the Church in Scotland. There was stiff argument, and the congregation had decidedly the best of it, for they could allege two cases—those of Mr Bates at Kelso and Mr Anderson at Loanhead, who had been duly elected in precisely similar circumstances. Mr Young evidently wished the people to make choice of Mr Haliday, probationer, but his efforts were quite unavailing. The Craigs folks had their heart set on Mr Dick.

This call caused a good deal of travelling and of irritation. Messrs Jeffrey and Robertson tried to get it given effect to at Loanhead, but there was an appeal to the Synod against the judgment of the majority who were inclined to allow the call to go forward. Then the Synod took it up, and they disallowed the call on the ground specially that it would be an act of injustice to the students in Scotland, if students from Ireland with a shorter theological curriculum should be admitted on equal terms to the pulpits of the Church.

On his return from the Synod, Mr Jeffrey had the longest question put to him with which he had ever been confronted. He was called upon to state his opinion by the following excellent example of a leading question:—
"Whether from the behaviour of the majority

of the ministers in Synod assembled in their treatment of this congregation and Mr Dick, it appeared to him that their conduct resembled that of ministers who protest against and disclaim the corrupt practices of other churches who profess to follow and act upon the principles of the Reformed Church in her purest times, and who declare themselves to be at present in a state of persecution from the civil and ecclesias. tical establishments of the country; and whether their conduct appeared to him to be dictated by a desire to promote true piety and the good of this congregation?" Mr Jeffrey's reply was long, but the substance of it was that their conduct did not so appear to him. He also reported that the Synod had made a new law, declaring that the Licentiates from Ireland must come through the Synod in Scotland before they could be eligible for a Scottish call.

Mr Alexander Pearson was next sent to Airdrie to see if the Presbytery would agree to a transmission of Mr Dick to the roll of Scotch probationers. But the proposal, which was Mr Pearson's own, found no favour. The petition was rejected because it did not come through the Session. Then the Session was called in, and again Messrs Pearson, Thomson, and Jeffrey were sent to the Synod at Glasgow in May, 1825, to present a petition with the same prayer as contained in that presented to the Presbytery.

The petition was rejected by a large majority of the Synod.

There was much disappointment at this in the Craigs—a chagrin which finds ample, well-reasoned, and caustic expression in the congregational minute book. If managers' books had been called for in those days by the Superior Courts, things would have been said about the sturdy independence of the managers of the congregation which would have given them more than local fame.

What, then, was all this stir about? It was an illustration, and a forcible one, of the stead-fast principle of the Reformed Presbyterian Church in Scotland that a full and not a partial course of ministerial training was required before any one could be admitted to the ministry among them. In illustration, we may institute a comparison between an old example and a modern instance.

Mr John McMillan, student of Theology, had to attend a Presbytery meeting at Quarrelwood near Dumfries, on June 11th, 1773. Having submitted himself to the Court as a candidate for license, he was appointed a trial discourse on Galatians ii. 21, which was heard at Pentland on 31st November. He was then appointed an exercise and additions on John i. 47-9, which he delivered in the Meeting-house at Sandhills, on 2nd March, 1774, when a Latin discourse, De predestinatione, and a history of the Church, from 1530-1565, were given him. The former of these new trials was heard at Pentland on 13th June, the latter at Ponfeigh on 8th August. Mr McMillan's popular lecture and sermon—the

one on Hebrews iii. 5-10, the other on Matthew xxiii. 37-39—were delivered at Sandhills on 16th September, 1774. At the same meeting, he had to read the 19th Psalm in Hebrew, and the Greek Testament ad aperturam libri. Finally at Pentland he got licence, after answering satisfactorily "extemporary questions proposed by ye Modr. and other members," on 3rd November, 1774.

A student appeared before the Free Presbytery of Stirling on 3rd November, 1874, who delivered an exegesis in Latin—An sint miracula novi Testamenti credibilia? an exercise and additions on 1st Thessalonians ii. 1-8; a homily on Pantheism; a lecture on Matthew xiii. 24-30 and 36-43; and on Romans vi. 23, a popular sermon—all which were sustained with approbation. He was then examined on Divinity, Chronology and Church History, also on the Hebrew and Greek languages, and acquitted himself to the great satisfaction of the Presbytery.

John Watson, M.A. (Ian Maclaren), was then licensed in name of the Presbytery, by Rev. Charles Wedderburn of Stirling, the Moderator. It is a long cry between 1774 and 1874. Circumstances had much altered, and education had made long strides in the interval of a century. It is not without interest to know authentically that the tests were as severe then as now—only in modern times the prominent littérateur was saved the "exercise and addition" of travelling.

As the trials for license show, even from the earliest times, there was great strictness in dealing with students. Perhaps there is a lesson

to all presbyterial conveners of students' committees at the present time. Such care, judiciously exercised, might lead to fewer cases of ministerial inefficiency.

On one occasion, a student was told that his discourse was unsatisfactory, and got another text from which he was instructed to make a better "specimen of lecturing." In 1783 the Presbytery state regarding a student that he showed "a great want of natural and Christian prudence, together with some things opposite to this, such as an assuming boldness, arrogance, pride, self-conceitedness, and an affectation of singularity." The gentleman so spoken to said he was grieved but not discouraged. He had expressed at the former meeting of Presbytery -"without being asked"-his abhorrence of the relief scheme. He joined the Relief Church. In 1808, a young brother delivered a trial discourse. The Court say they are of opinion that he had not the abilities necessary for the edification of the Church. They agreed to advise him to give up thoughts of employing himself in preaching the Gospel, "and content himself with the situation Providence had carved out for him." The student agreed to this.

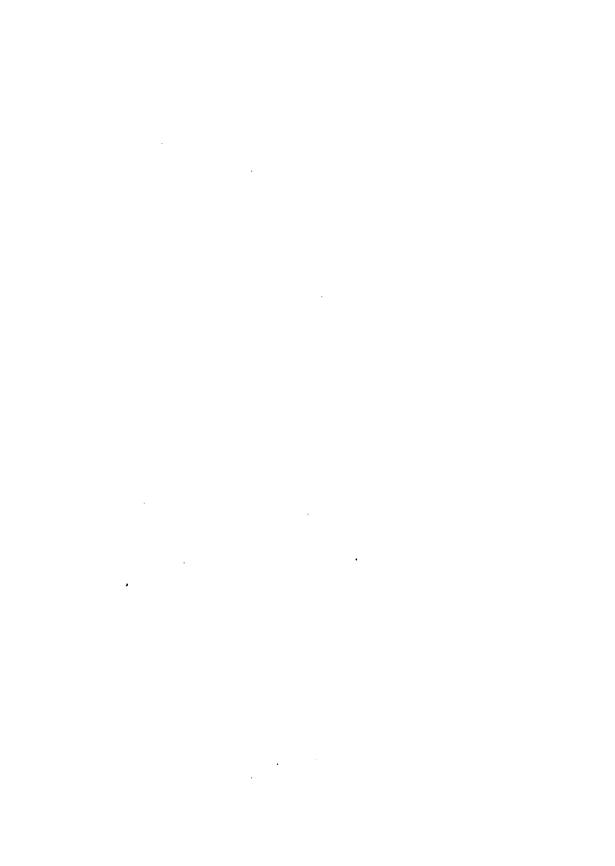
Professor McMillan had made little of him in the Craigs as a scholar. But he had taught him this lesson—more difficult to learn than heads of theology—how to meet the suggestion of faithfulness with the attitude of humility.

The Synod were sometimes as clear and plain in the expression of their opinions anent the fitness of students as the Presbytery. In one case, they recommend the candidate "to drop the view of going forward to the ministry." The view is dropped accordingly. It was honourable in a high degree to a small church—often short-handed through lack of candidates and resources—that the ministers sought to keep up a high standard of theological learning.

Mr James Dick of Strabane could have done all the exercises required of him and done them well, for he was a distinguished student. He returned to Ireland, and ultimately became Professor Dick of Belfast. His son—formerly minister at Wishaw—is now Professor James Dick, his father's worthy successor, in the capital of Ulster.

Deeply disappointed as the Craigs folks were at the loss of the future Professor, and still smarting under a sense of what they considered their grievance, they made another attempt to get a minister in 1826. In April of that year Mr Pearson is again on his travels. This time he goes to Airdrie to a Presbytery meeting to request a moderation. He promises £80 of stipend, and £5 at the dispensation of the Lord's Supper. His request was granted, and on 3rd May, 1826, the congregation made choice of Mr Gavin Rowatt.

There was again disappointment in store for the congregation, for Mr Rowatt was called to Strathmigle and Whithern, as well as to Stir-. ling. He went to Whithern, and ministered there from 1826 to 1832, when he died.





REV. WILLIAM STEVENSON, SECOND MINISTER-1827-1848.

CHAPTER XI.

THE SECOND MINISTER,

THE REV. WILLIAM STEVENSON.

The third attempt to terminate the long vacancy was successful.

Mr WILLIAM STEVENSON accepted a call to Stirling on 15th May, 1827, and was harmoniously settled here on 12th September. At his ordination the Rev. Stewart Bates of Kelso (afterwards Dr Bates of Glasgow) preached a sermon from 2 Timothy ii. 15., which was published; while the Rev. J. Milwain (of Douglas-Water) "gave a lengthened and suitable address to the minister and people."

I have not seen a copy of Mr Bates's sermon. Likely it would not occupy so many pages of print as that preached at the ordination of the first minister. But one may be assured that the eloquent minister from the Border would give a good one. Mr Milwain's addresses were not published. The note above given about them is Mr Stevenson's own. He would be required to stand during the delivery of one of them. He would thus note its length. Being at rest during the second, he would be at leisure to note its suitability.

Mr Milwain, in any case, would not be open to the rebuke administered by a veteran hearer to a young preacher, who, after a short sermon of about an hour, ventured to say—"I conclude," "No, no, young man, stand to your time." Three quarters of an hour in the old days of Professor M'Millan's father was considered only as an introduction, giving room for the complaint, "It was unco scrimpit wark."

The long vacancy had—as was inevitable in a congregation so widely scattered—considerably depleted the membership. But Mr Stevenson for many years had a considerable hold upon the community. He had a fine presence. Old people have told me often that he was an eloquent exponent of Divine truth. On entering the pulpit, his practice was to begin the service by a commentary on the signs of the times, and the aspects of Divine Providence. For many at that time this was the equivalent of the weekly religious newspaper. No wonder it was welcomed. Then came a "preface" on the first Psalm that was given out. This was done that the people might "sing with the understanding." When the sermon was reached, full justice was done to the subject, both as to elaboration and quantity. A fine gospel text like that about the "corn of wheat" sometimes took three Sabbaths until its import was exhausted. There was plenty for distant members to talk over on their long journey home.

Mr Stevenson organised afresh the fellowship societies in the various "quarters" of the con-

gregation. Besides, he was a capital man of business. He kept the minutes pro tempore of the Kirk Session. But his tempus lasted all his time. Mr Pearson was nominally Session-Clerk, but that worthy man contented himself with making history in a small way: he left his minister to write it. The minutes kept by Mr Stevenson are models of compact statement. He would have satisfied Matthew Arnold himself on the point of lucidity. Mr Stevenson also acted for some years, from 1845, as Clerk to the Glasgow Presbytery.

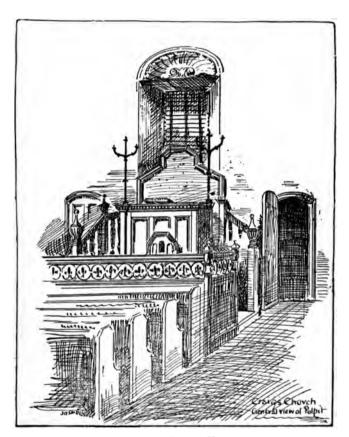
During the long vacancy (from 1819-1827), a great help came to the congregation from a legacy of £225 nett bequeathed by Mr Robert Millar (of Hillhead), who resided at Newhouse.

At the death of Mr Alexander Pearson's widow in 1838, it was found that she, in harmony with her late husband's intentions, had left £400 to the congregation, to which husband and wife were so deeply attached. The advice of Mr James Chrystal was taken in 1843 as to whether this money could be legally devoted to the building of a manse. Mr Chrystal thought it could, and a manse, planned by Mr Calder of Stirling, was erected. It is No. 6 Albert Place. Mr Galbraith, the Town Clerk, drew up the title Mr Shanks Moir, advocate, and Mr Gifford, attorney, both of Edinburgh, seem to have given some advice on the subject, for which the thanks of the managers are duly recorded.

Up to 1844, Mr Stevenson resided in St John

When he was married in 1831 to a daughter of the Rev. William Goold of Edinburgh, the congregation agreed to pay his house rent, but now he was accommodated in a permanent dwelling belonging to the congregation. Well on in the forties some circumstances personal to Mr Stevenson occurred, which tended to mar his usefulness in the congregation and in the community. The end of the matter was that Mr Stevenson left Stirling in the year 1848. He went to Dundee, where, having laboured for some time, he was called to minister to the congregation in 1852. Subsequently, Mr Stevenson proceeded to Australia, where he preached and taught with much acceptance. He died so recently as 1879 at South Yarra, a suburb of Melbourne, at the age of 79.

In 1846-7 the internal arrangements of the Church were changed. The old pulpit was on the wall towards the street. Its successor was placed at the east end of the building, and the pews were arranged to face it. Mr Henry Baldie's account for the improvements amounted to £215. Still further changes for the better were effected in 1874, when the Hall was built. Robert Taylor's walls were pierced with larger openings by the persevering efforts of ex-Bailie Ronald, Stirling. It was not until 1881 that the present most comfortable arrangements—both for minister and people—were made, at an expense of £225.



PULPIT OF CRAIGS KIRK.



CHAPTER XII.

THE THIRD MINISTER.

PROFESSOR WILLIAM BINNIE, M.A., D.D.

Binnock or Binning (now Binnie) is an old West-Lothian name. Robert Bruce gave William Binnock or Binning "A crow's flight of land" for taking Linlithgow Castle from the English. Barbour, in his Bruce, says that the said William Binning was "dour and stout." From the stock of this doughty wight came the third minister of the Kirk in the Craigs of Stirling. When John McMillan I. removed from Balmaghie to the Upper Ward of Lanarkshire, it was the Rodger of Foulyett for the time being—the ancestor of Mr Binnie, through his grandmother Margaret Rodger—who removed his belongings.

Thomas Binnie, the father of the subject of the present notice, began life in a humble way. By strict integrity, hard work, and the stern covenanting piety that was in him, he came to honour and usefulness. "Binnie Place" in Glasgew bears the name of its well-known builder. He is one of the "Hundred Glasgow men" of whom the western metropolis is proud. To read the privately-printed memoir of him by his son Thomas—the well-known property valuator in Glasgow—is, for a mind that can appreciate a record of sterling worth, a positive pleasure.

William, the second son of the elder Thomas, was born on 20th August, 1823. He entered at Glasgow University in his fourteenth year, and took the degree of M.A. at the close of his arts course. Having studied Theology for the usual number of sessions at Paisley, under Dr Andrew Symington, Mr Binnie proceeded to Berlin, where he sat, as a student of Church History, at the feet of the famous Neander. He turned ill there-so ill that his worthy father had to go and bring him home. The young student thus regretfully missed a course of study at Bonn, to which he had looked forward with much interest. This was in 1846. He was licensed by the Glasgow Presbytery as a preacher of the Gospel in 1847.

On 12th March, 1849, the Craigs congregation—David Yellowlees, Esq., and Peter Drummond, Esq. (of Viewforth), being witnesses of the proceedings—called Mr William Binnie to be their minister. On 25th May of the same year, Mr Binnie was settled at Stirling. His own minister, the Rev. Professor William Symington, D.D., of Glasgow, ordained him.

Those of us who have seen Venice know what the late R. L. Stevenson means when he says of the "Queen of the Adriatic," that "She counts lovers in her train." Stirling, too, can beast of many such. From the day of his settlement





THE REV. PROF. BINNIE, D.D., THIRD MINISTER—1849-1875.

here, Mr Binnie was of the number. On the afternoon of that day, the young minister—his mind impressed with the solemn services which meant so much for him—strolled round our romantic Back Walk, to see the surroundings of his sphere of labour. Coming in view of the Grampian chain, blue with distance, and of the Castle slopes, bright with green leaves, he raised his hat and gave thanks to God who had sent him to such a beautiful place. This little incident was characteristic of a life-long attitude of thankful devoutness toward nature and nature's God.

As a minister of Christ, and as a pastor, Mr Binnie laboured tenderly and faithfully. With no pretentiousness, but with abundant fulness, he set forth by his lips and life the doctrines taught and the duties enjoined by the Divine Word. Thoughtful people found in him an acceptable guide, while cultured minds relished the sweet reasonableness of his matter and method. In devotional utterance the tongue spoke clearly of what the heart knew experimentally and well.

In the general business of his denomination in Presbytery and Synod, Mr Binnie, from his character and abilities, could not fail to play a quiet but very influential part.

For twenty-six years he remained in this community, increasingly gathering round him the profound respect of the population. On the death of Professor Symington, in 1862, the Synod came back to the seat of the College in

the Craigs of Stirling for a new Professor of Systematic Theology and Homilities, and appointed Mr Binnie to the chair. In the work of training the students preparing for the ministry of the Reformed Presbyterian Church, Drs Goold and Binnie (who was created D.D. by Glasgow University in 1866) were associated until the end of the 1875 session. In 1870 Dr Binnie gave to the world his well-known book on the Psalms. The work was based on a series of lectures delivered from time to time in the Kirk in the Craigs. Speaking of this production, the late Mr Spurgeon said that in his judgment it is "a highly valuable work." "Dr Binnie," he continues, "reviews with great skill and intense devotion the various sacred poems contained in the Book of Psalms, and gives the general run and character of each one. His work is unlike any other, and supplies a great desideratum." In our good town, Professor Binnie's worth was fully recognised. To the front in every good work to which he could give a helping hand, he was appointed, in 1873, to the responsible position of Chairman of the first Burgh School Board-a post which he occupied until his removal from Stirling. Dr Binnie did excellent service in this regard, the lines he laid down-especially the direction of religious training-being still adhered to.

At the August Commission of the General Assembly of the Free Church of Scotland, in 1875, the Rev. Dr Beith of Stirling, Convener of the Committee on the Election of Professors, reported that out of 63 Presbyteries that had sent in nominations for the new chair of Church History at Aberdeen, 53 had nominated Dr Binnie—33 of these proposing him as their enly candidate, under the Mutual Eligibility Act. Dr Beith, in a singularly happy and discriminating speech, proposed the election of his friend and fellow-townsman—taking occasion, as he was so well qualified to do, to comment on his various acquirements. The deliverance was unanimously agreed to. At a meeting of the Reformed Presbytery of Glasgow, held on 14th September, 1875, Dr Binnie expressed his intention of accepting the call to Aberdeen.

There was much sorrow among the members of the Craigs congregation at the prospect of losing their teacher and friend. Still, perceiving that without his seeking, a door of honour and usefulness had been opened for him, they not only offered no objection to his translation, but determined to mark his departure with an expression of their love for Dr and Mrs Binnie. This they did on 14th October, 1875. A wider circle was interested in Dr Binnie's removal to "the Granite City." On 26th October the Doctor, with his wife and family, was entertained to a public breakfast—the Rev. Dr Beith in the chair-when presentations were made-"as an expression of the esteem of the community for his consistent character as a Christian gentleman and minister, respect for his abilities and attainments, and high appreciation of his services as first Chairman of the School Board of the Burgh."

On 3rd November, 1875, Dr Binnie was inducted as Professor of Church History in the Free Church College, Aberdeen.

Until the year of his sudden and lamented death Professor Binnie served the Church which had honoured him with great faithfulness. The students felt that in him they had not only a teacher but a friend. In Aberdeen Dr Binnie served for three years on the School Board, giving freely there what he had gathered in Stirling. The Free West Congregation and its ministers-Rev. Dr (now Professor) Laidlaw and Rev. G. W. Thomson, M.A.-found his services most valuable among young and old. As an elder, his many visits to the sick and sorrowing were always a source of comfort and Towards the close of September, 1886, Dr Binnie went for a short visit to his brother Thomas in his native city of Glasgow. He died there very suddenly on 22nd September at the age of 63.

There was great mourning over the unexpected event in both branches of the Church to which he belonged, and especially in the places in which he had laboured. All who had known him even slightly felt and said that a life in which were blended Christian helpfulness, and charity, and dignity, had been taken by Him who gave. I can think of no better way of summing up the life and labours of this eminent minister of the Kirk in the Craigs than by giving here the minute of the Free Church Synod of Aberdeen of October 12th, 1886. It was drawn

up by a committee consisting of the late Rev. Principal Brown, D.D., Professor Salmond, D.D., Professor Iverach, D.D., and the Rev. G. W. Thomson, M.A.:—

"The Synod desires to record its sense of the loss which the Church has sustained by the death of Dr William Binnie, professor of Church History and Pastoral Theology in the Free Church College, Aberdeen. Though a most loyal and attached member and minister of the Free Church, the earlier years of Dr Binnie's ministry were spent in the Reformed Presbyterian Church of Scotland, which he served both as pastor of a congregation in Stirling and as one of its theological professors. It was in 1875, before the union of the Reformed Presbyterian Church with the Free Church—but when that union was known to be in the near future—that he was appointed by the Free Church to a chair in the College here. His appointment was felt to be a matter of singular satisfaction at the time, both because it was a graceful recognition by the larger body of the scholarship of the Reformed Presbyterian Church, and because it brought to the teaching staff of the Free Church a distinct accession of strength. Dr Binnie amply justified the hopes that were entertained at his appointment. He brought to the discharge of the duties of his chair intellectual gifts of a high order, extensive acquirements as a theologian, unfailing good sense, conscientiousness, courtesy, dignity, and above all faith in Christ immovably firm. As a scholar and

teacher his brethren regarded him with much respect, but it was especially his personal character that secured for him the universally high esteem in which he was held. None who made his acquaintance failed to recognise in him a genuine unobtrusive Christian man, kindly, wise, devout, adorning the doctrine of God our Saviour in all things. Dr Binnie's contributions to literature have not been extensive. His book on the Paalins, which it was one of the last labours of his life to revise and enlarge, is widely recognised as of great value. That volume, however, was properly the outcome of his duties when occupying a pulpit, and he has not been spared to give to the world the fruits of his studies as a Professor of Church History. Those who knew him well are aware that he was unusually well qualified to deal with many portions of history, perhaps especially with the history of the Church of Christ in Scotland. always worked slowly; he was fastidious in composition, and he had no consuming ambition. and it may be that even had his life been prolonged he might not have written very much. There are some who think that his really admirable hand-book on 'The Church' has not yet obtained the recognition it deserves. Binnie's death was very sudden. almost instantaneously while absent from home on a visit to friends. But the consolation is left to all who loved him, and especially to his sorely bereaved, that the call found him fully prepared. It is known that he had familiarised himself

with the thought of death, and anticipated that it might be sudden, and with perfect calmness and confidence had committed himself to Christ, whom he had known from his youth and sought to serve all his life."

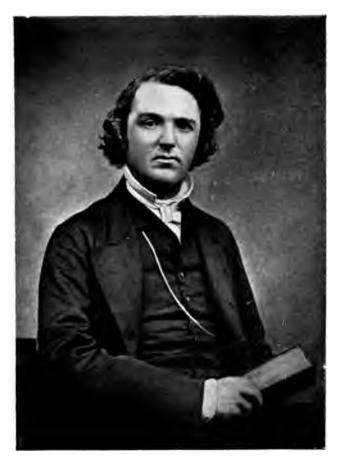
In 1850, Dr Binnie was married to Miss Janet Fairbairn—a sister of the late Rev. John C. Fairbairn of Allanton Free Church, Berwickshire. Mrs Binnie, an admirable and accomplished helpmeet, predeceased her husband by only a few months. Their family consists of three sons and four daughters. Mr Thomas F. Binnie is the Manager of the Scottish American Mortgage Company, Edinburgh; William is settled in Texas; John Fairbairn, the third son, is a surgeon of eminence in Kansas City, Missouri, U.S.A. The eldest daughter is the wife of the Rev. James Hunter, B.D., Lauriston.

The manse in Albert Place was sold in 1855. During his residence in Stirling, Dr Binnie resided first at Forth Place, then at 25 Albert Place—which house, with that adjoining, was built by Dr Binnie's father. Shortly before his translation to Aberdeen, Dr Binnie removed to 10 Gladstone Place.

The following is a list of Dr Binnie's separate publications. It does not include magazine articles. During the editorship of Dr Andrew Cameron, he contributed many papers to the Christian Treasury.

1. The Church Discipline of 5the Scottish Reformation. Ter-Centenary of the Scottish Reforma- tion as commemorated at Edinburgh, 1860. With Introduction by Dr Begg. Edited by Dr Wylie. Edinburgh, 1860.	
 The Spiritual Jurisdiction of the Church. With an Appendix on the Cardross Case. London; Edinbugh; and New York. 1860. 	
 The First Christian Synod. A Sermon preached at the opening of the Reformed Presbyterian Synod in Edinburgh, May 6, 1861. Published at the request of Synod. Nelson & Sons. 1861. 	8 v o. pp . 81
 Introduction to a new edition of "The Ecclesiastical Catechism" by Dr Alex. M'Leod, New York. Paisley: 1868. 	
 The Psalms: Their History, Teachings, and Use. London: 1870 8vo. p 	p. v iii.+400
6. Recent Attempts to Eliminate Supernatural Revelation from the Holy Scriptures. Lectures on Revealed Religion by Profes- sers and Ministers of various Denomi- nations. Delivered under the auspices of the Glasgow Y.M.C.A., 1872-3. With Preface by Dr. Jamieson. Glas- gow. N.D.	8 v o. pp. 18
 Rev. William H. Goold, D.D., Martyrs' Free Church, Edinburgh	4to. pp. 6
8. Introduction, Notes and Questions to a new edition of Paley's "Horse Paulinae," London: 1879.	8 v o. pp. 240
9. The Proposed Reconstruction of the Old Testament History. Aberdeen, 1880	8ve. pp. 82
10. The Church. Edinburgh: 1882 8vo Handbooks for Bible Classes.	





THE REV. DR. WM. SYMINGTON II., GLASGOW.

- Zinzendorf. Edinburgh: 1883. . 8vo. pp. 247—288
 Lecture VII. Second Series of The Evangetical Succession Lectures, delivered in Free St. George's, Edinburgh.
- 12. The Psalms. . . . A new edition, revised, enlarged, and compared throughout with the Revised Version of the Old Testament.

 London, 1886. 8vo. pp. xiv.+414
- Sermons. London and New York, 1887. 8vo. pp. 7+278

 Posthumous.

For the third time in 97 years there was a vacancy in the Kirk in the Craigs of Stirling. It did not last long. The present minister, after the usual training in Arts in Glasgow University, and in Theology in the Free Church College, Glasgow, was acting at the time of his call to Stirling as assistant in Kinning Park Free Church, Glasgow. The union between the Free and Reformed Presbyterian Churches The R.P. Presbytery of was approaching. Glasgow had no difficulty in hearing the trials, and settling over one of their congregations a probationer of the Free Church. After all the preliminaries had been harmoniously settled, the ordination was proceeded with on 9th March. The Rev. Dr. William Symington II., of Great Hamilton Street, Glasgow, ordained and gave the charges to minister and people. His scholarly cultured style of address charmed and edified the many ministers and people who gathered on the occasion. At the social functions which followed, Thomas Binnie, Esq., Glasgow, and the late Rev. John M'Diarmid of Glasgow presided. The fourth minister of the Craigs was introduced to his people by the late Rev. John Hamilton—formerly of the R.P. Church, Renton—then of the Free West Church, Glasgow. After the union so happily consummated, at the Assembly in May, 1876, the name of the congregation became that of Craigs Free Church. At the June meeting of the Free Presbytery of Stirling Mr. Ormond and his elder, the late Mr. John Ferguson, were formally recognised as members of the Court, through the Rev. Dr. Beith.

On Sabbath, 10th March, 1878, Centenary Services were held. Professor Binnie officiated forenoon and evening, and his successor in the On the evening of Monday, 11th afternoon. March, a history of the congregation was given by the Rev. D. D. Ormond, the Chairman. This history it was proposed to publish, and the late Thomas Nelson, Esq., agreed to send it forth to the world. But the MS, perished in the flames when the Hope Park premises were destroyed in the autumn of 1878. This was looked upon as an unfortunate event at the time. The present volume, as it turns out, is more than a successor to that which perished.

The other proceedings at the centenary meeting were of special interest. The addresses of the late Rev. Dr. Goold, of the Rev. Dr. Frew of the United Presbyterian Church, St. Ninians, and of the Rev. John Chalmers, M.A., Stirling,



THE REV. D. D. ORMOND, FOURTH MINISTER—1876.

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dealt with the ecclesiastical situation of the time, while local colour was added through the historical and social incidents brought out in the remarks of the Rev. Messrs. M'Diarmid and Hunter, and of Mr. James Robertson, Writer, Glasgow, a son of an old Craigs elder.

The work in the Craigs of Stirling goes on quietly. It is believed that the best traditions of the past are retained, while the loyalty of the congregation of the united church, of which for 21 years it has formed part, is not less than it was in former days to the smaller body with which it was connected. Through all the years of its history, the Gospel has been preached, and loved.

It may be of interest to note that on 9th March, 1897—the 21st anniversary of his settlement in Stirling—the present minister was appointed Moderator of the Reformed Presbyterian Synod (quoad civilia) in the succession of Prof. M'Millan, who was first Moderator in 1811.

In 1892 he was called to the Clerk's Chair of the Free Presbytery of Stirling, thus taking up a line of ecclesiastical activity pursued by the second minister of the Craigs. During the present year (1897) he has been placed in the succession of the third minister—Prof. Binnie who was the first Chairman of the School Board of the Burgh of Stirling.

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